A Brief Relation

Of some part of the

SUFFERINGS

Of the True *Christians*,

The People of God (in Scorn called *Quakers*) in

IRELAND,

For these last Eleaven Years, *viz.* from 1660. until 1671.

With an *Occasional Treatise* of their Principles and Practices briefly stated, whereby the Innocency of their Cause, for which they so suffer, is not only plainly Demonstrated; but also, from all false Aspersions and causeless Pretences sufficiently Vindicated.

Collected by T. H. and A. F.

Heb. 10. 23, 25. *Not forsaking the Assembling of our selves together, as the manner of some is*——Heb. 7. 12. *The Priesthood being changed, there is made of necessity a Change also of the Law*——Acts 13. 15, *If ye have any Word of Exhortation for the People, say on*——Mat. 5. 34. *But I say unto you*, Swear not at all——Jam. 2. 9. *If ye have Respect to Persons, ye commit Sin*——Exod. 20 9. *Six days shalt thou labour.*——

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THE PREFACE.

READER,

THere having been a great Defection from true Christianity in the long Night of Apostacy, whereby gross Darkness hath overspread the Nations, foretold by the Apostles, That Antichrist, Deceivers, grievous Wolves, false Teachers, Core-like, false Worshippers should ensue; these ushered in the Apostacy (which began in the Apostles dayes) and grew so great that they became Persecutors of the True Christians, as indeed false Worship and Persecution are inseparable Companions: For John, by the Revelation of God to him, saw the Beast (which the Dragon had given his Power unto, after he had persecuted the Woman which fled into, and was fed in the Wilderness 1260. dayes, and the Man-Child caught up to God) set up his Worship, and compelling thereto, and the false Prophet deceiving them that had worshipped the Image of the Beast: And he also saw the great Whore sitting upon the Beast, which was to be worshipped forty two Moneths, having a Golden Cup in her hand, wherewith she deceived, and by her Sorceries enticed the Nations to commit Fornication with her; and so corrupted the Earth, and made her self drunk with the Blood of the Saints, and Martyrs of Jesus, &c. Hereby John saw in the Spirit the great and long Sufferings of the true Christians, the Church and People of God in the time of the Apostacy, by the false Christians the false Worshippers, who having lost the Power and Spirit, by which the Apostles and primitive Christians were led and guided how to worship God in Spirit and in Truth, set up fair and gilded Forms of Worship (Jeroboam-like) of their own making and inventing; and at length, lost not only the Power, but the very Form of Truth and true worship; and then (being in the Enmity) did compel to their Worship, and (Cain-like) persecuted to Death the true Worshippers, the true Church and people of God; witness several Histories of the Papal Persecution of the true Christians in all Kingdoms and Countries where the Power of Rome extended it self, and so con-

continues in many places to this Day. And how can we do less then charge the rise of Christians *(so called) persecuting for Religion to proceed thence*; "For they were the first Authors "of Force and Violence in matters of Faith and O-"pinion in Religion amongst *Christians*; the Inqui-"sition being chiefly entrusted to the Order of *Do-"minick*, who first preached this Force, and by whose "means many true *Christians* were put to Death, for not abjuring "their Principles and true Faith in Religion: and this was the "first Example of putting Erring Persons to Death in the Church "of *Rome*; for *Christianity* doth not punish Corporally, people "for erring Spiritually, but indeed *Popery* doth. *And of the same mind were divers ancient and modern Writes, who said,*

Dr. Taylor late Bishop of Down & Derry.

Chrysost. "That people must be enformed to embrace Religion
Tertul. "with Reason, and not compelled by Violence; for
Haywar-dus. "nothing violent or injurious can be Religious, be-"cause Reason, and not Force, ought to convince.
K. James. "That God never loves to plant his Church by Vio-"lence and Blood; the Condition of *Christians* being "rather to be persecuted, then to persecute. "What
K. Car. 1. "Cruelty among *Christians* is acted under the colour "of Religion, as if we could not be *Christians* unless "we crucifie one another? *And by Compulsion no man can make a Hypocrite to be a true Believer; but on the contrary, many may be made Hypocrites: For people in the Matters of Religion and Worship of God, should rather be drawn by the Spirit of the Lord in God's Authority, then driven by the Terrors of Magistrates, or forced by the Penalties and Punishments of outward Laws of Men: And how can that Service and Worship be acceptable to God, which for its Authority hath only the Force and Fear of Man, without the Faith and Fear of God?*

John *also saw the Whore, the Mother of Harlots, judged, and the downfall of her Pride, and the Merchants of the Earth (that were enriched by Trading and Trafficking with her) lamenting her Fall, and the Man-Child come to rule the Nations with a Rod of Iron, smiting them with the Sword of his Mouth; and the holy City, new* Jerusalem *(the Mother of us all) discending out of Heaven from God, prepared as a Bride for her Husband; and in this Holy City there was no Temple, the Lord God and the Lamb being the Temple of it, and the Lamb*

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the Light thereof, and the Nations of them that are saved shall walk in the Light of it, &c. Here John *the Divine had a Sight of the restoring of the true Church to its primitive Purity and Institution, in Faith, Worship, Discipline and all Gospel-Order.*

And now the Day of God's great Love and rich Mercy to Mankind is dawned again, after the long Night of Apostacy, since the Apostles dayes, and the Everlasting Gospel is preached again, and he that made Heaven and Earth is to be Worshipped again in Spirit and in Truth, and many are turned from Darkness to Light, and from the Power of Satan and the Dragon's worship unto God; and the Church is returning out of the Wilderness, and making her self ready for the Marriage of the Lamb; an Invitation to the Supper is proclaimed, and the Way to the Holy City discovered: And it having pleased God to bring us forth in this Blessed Day and Happy Age, wherein the true Light hath appeared, in which we have believed, and are turned thereto, by which we are come to see the first day's Work of God's new Creation, Light separated from Darkness, and to see over and beyond this long and thick dark Night, to God's Day, the Light that manifests Sin, the Deeds of Darkness, the Works of the Devil; and hereby we are come to the Foundation Principle again of many Generations, and to the true Religion, to see and know the true Worship of the primitive Christians again, & so to be led out of all By-wayes, Will-worship, Rudiments, Traditions and Prescriptions of men, to Worship God aright, which is in the Spirit and in the Truth, which Christ Jesus set up above 1600 years ago; for we are of and for the same Faith, Worship, Church and Gospel-Order of the antient true Christians, *for which we are now persecuted, as they were in former dayes: And indeed it hath been our Portion to suffer (ever since the Lord God first raised us up to bear Testimony to his Everlasting Truth, the Light, Christ Jesus, that lighteth every Man that cometh into the World, that through it they might believe, and to own his true and living Worship, which is in Spirit and in Truth) and to endure not only Reproaches, bitter Taunts, Mockings and Revilings; but also, Cruel and Unchristian-like Usages, by Halings, Tearings, Beatings, Whippings, Woundings, long Imprisonments, great Fines, excessive Loss and Havock of our Goods, and sometimes Loss of Life, occasioned (mostly) by the Priests, (whose Merchandize we can no longer buy) and their incensing the Magistrates against us, falsly accusing us, as the* Jews *did* Paul *to* Felix, *to be Movers of Sedition, and raising new Sects: so that as it was accounted a Crime*

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then with the Jews, *to be called* a Christian, a Follower of Jesus of Nazareth; *even so now is made matter enough against us (by some sometimes) to be called* a Quaker, (*a tearm given us in Derision, first by an* Independant *Justice at* Derby *about* 20 *years ago*) *and for no other cause have several suffer'd. Neither have we in this Realm suffered for these last* 11 *Years only, but before, even in the former Powers time, the which hath been already published; and we have found that the most and worst of our Sufferings since the King's Restauration, have bin by such of the Professing Priests and Magistrates, that were in Favour, or at leastwise made use of in* Oliver *and his Son* Richard's *dayes, and are now wheeled about, and for Profit or Honour have cringed and conformed to these Times; though we cannot but own and acknowledge, that upon Applications and Addresses, made by us to the chief Rulers of this* Land, *in behalf of our suffering Friends, they have divers times been pleased to grant us Remedy and Redress. And seeing we hold or maintain no Principle of Religion, or Practice of Worship, or Doctrine of the Gospel, but what is according to the Scriptures of Truth, why will any professing* Christianity *persecute us? And we can truly appeal to God the Searcher of all Hearts, that according to our Principles, so our Practises have always been, even to seek Peace, and ensue it, and to follow after the Knowledge of God, and to desire the Good and Welfare of all: Where have we wronged any man's* Person *or* Possession? *or been found in Plots, or guilty of Sedition? or, Have we made Resistance when men (yea, unreasonable men) with Clubs, Swords and Staves, and other illegal wayes, have wronged, beat, cut and abused us, which was no Honour to Manhood, to exercise such severity and Cruelty upon such an Innocent and Harmless People, that will not lift up a hand against them; and wherein we could not (actively) obey for Conscience sake in matters relating to Religion and our Principles, there we have (passively) suffered, and patiently born it? Have we not all along been a Suffering People, and yet not for any Cause of Evil doing, that could justly be laid to our charge; but for things pertaining to our Principles, and the Worship of God, and in Obedience to his Requirings of us; for which Cause we can more freely give up our Bodies a Sacrifice, then to disobey the* Lord God of Heaven and Earth, *who having kept us Innocent, will plead for us against our Causeless Persecutors, who have no more against us, then was against* Daniel? *Hath not long Experience of us under several Governments and distinct Powers (since we were a People to God) fully and (to any moderate man) sufficiently evidenced*

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our Innocency, and that our Deportment (notwithſtanding the many and great Provocations) have been peaceable and harmleſs in the exerciſe of our Conſciences in Religion and the Worſhip of God (touching which we our ſelves, and none elſe for us, muſt give an account to God) let our Neighbours and the whole Nation bare teſtimony, and the juſt Witneſs of God in men judge, and Conſcience ſpeak, whether our Principles have produced any other Practice then as aforeſaid, or our Practices any other Effects in our Converſation, then ſuch as become an in-offenſive and well-minded People, profeſſing Truth and Honeſty: Well then, What man, as a man, much more as a good man, profeſſing Chriſtianity, *will have a hand in perſecuting the Innocent People of God? or who will join with curſed* Cain *(the firſt Perſecutor on Earth) to perſecute his Righteous Brother* Abel *about Worſhip? Is it not contrary to the Character of a good* Chriſtian, *and againſt the Royal Law of God, to impoſe upon another in the things of Religion and worſhip of God, contrary to the Faith of the Impoſed? or would the Impoſer be impoſed upon contrary to his own Underſtanding and Conſcience in the ſpiritual concernments of his ſoul, ſeeing that every man muſt anſwer for himſelf, & that none can give to God a Ranſom for his Brothers ſoul: therefore we warn all in love, to take heed what they do herein, for its a tender Caſe, and its the Juriſdiction of the Lord, his Sovereignty and proper Dominion, and alone belongs to him to rule in the Conſciences of people, in order to be ſerved and worſhipped acceptably.*

And to the end Reader thou mayſt be inform'd of the manner of our Sufferings, and the cauſe thereof, we have collected ſome part of what we have ſuffered for theſe laſt 11 *years, that thou mayſt ſee how, where, and for what (ſometimes without and contrary to Law, and ſometimes under colour of Law) much Havock hath bin made of our Goods; which we here put to publick view in a plain way and manner, for we are a plain people; we have no need to uſe Arguments to perſwade thee to credit the truth of this enſuing Relation, it being ſo obvious and generally known in Cities, Towns & Countries, where we are converſant. And though ſome of them may ſeem ſmall in thine eyes, yet we would not have thee too ſleightly diſeſteem thereof, in regard the leaſt of them is for matter of Conſcience, and therefore ought to be tendred by all profeſſing* Chriſtianity *in Truth and Sincerity; of which number we wiſh thee no worſe then to be one, and then thou canſt not but reckon us two thy Friends,*

Thomas Holme,
Abraham Fuller.

THE

THE CONTENTS.

I. *For Meeting together to wait upon God in his Fear, Service and Worſhip.*

II. *For not paying Tythes and Maintenance to the Prieſts and their Clarks.*

III. *For not paying to the building and repair of the Pariſh Worſhip-Houſes, called Churches.*

IV. *For not going to the publick Worſhip at the Church, ſo called, and for Exhorting and Reproving people in the Fear of the Lord in the ſaid publick Houſes of Worſhip, Markets and Streets.*

V. *For not Swearing, not taking off the Hat, and working on Holy-dayes, ſo called.*

VI. *An Occaſional Treatiſe, relating to the aforeſaid Sufferings.*

First, *These following have suffered for meeting and assembling themselves together (in their own Houses) in the Fear of the Lord, and in his Worship and Service, and for exhorting one another, and praying together, to build up one another in the Holy Faith, according to the Command of the Apostles, and the Example and practice of the Saints, and Prophets, and the true Christians in the primitive Times; and for the same have been much abused, endicted, greatly fined, long imprisoned, cruelly used, and much of their Goods taken from them.*

Ulster Province.

Ardmagh County.

1661. *William Bowston*, *Simon Harrison*, and *Roger Webb* (with several other Friends) being met together at *Roger Webb*'s House, to wait upon God in his holy Fear and Worship, in a peaceable way, as their manner is; were (for the same) taken thereout, and by the Lord *Conway*, Bishop *Taylour*, and *Arthur Hill*, committed to *Ardmagh* Goal, and there kept close Prisoners five Weeks; and then the said *William Bowston* dyed in Prison (whose Death must be given account of by those that caused it) and the other two Friends were kept there six Weeks longer.

1662. *Francis Robson*, for being at the like Peaceable Meeting to worship God, was fined by Judge *Kenedy* in 20s. for which Fine the Sheriffs Bailiffs took from him a Horse worth 5 l.

Henry Furnace, for the like cause, was fined by the said Judge 5 s. for which the Sheriffs Bailiffs took from him a Horse worth 2 l. 10 s.

Roger Webb, for the like cauſe, was by the ſaid Judge fined 5 s. and had a Horſe taken from him worth 1 l. 10 s.

Hugh Stamper, for the like cauſe, was fined (by the ſaid Judge) 5 s. and impriſoned about eight Weeks, and had a Kettle taken from him worth 14 s.

Peter Boſs, for the like cauſe, was fined (by the ſaid Judge) 5 s. and impriſoned about ten Weeks, and had three Pewter Diſhes taken from him worth 15 s.

William Williamſon jun. for the like cauſe, was fined (by the ſaid Judge) 20 s. and had a Mare and Foal taken from him worth 2 l. 10 s.

Edward Towle, for the like cauſe, was fined (by the ſaid Judge) 20 s. and had a Horſe taken from him worth 3 l.

William Nicholſon, for the like cauſe, was fined (by the ſaid Judge) 10 s. and had a Mare taken from him worth 1 l. 15 s.

Cavan County.

1660. *Richard Faile*, *William Parker*, *Miles Gray*, *John Hutton*, *Thomas Lunn* and *Iſabel Outon*, (with ſeveral other Friends) for meeting in *Cavan*, to wait upon the Lord, and to worſhip him, were impriſoned by *John Holland*, Deputy Soveraign, and ſome of them kept Priſoners eleaven dayes.

William Parker, *Rich. Faile*, *Miles Gray*, *Robert Wardell*, *Thomas Lunn* and *Thomas Moore*, (with ſeveral other Friends) being met together (for the end aforeſaid) in *Belturbet*, were haled out, and committed to Priſon four dayes without Examination (by Order of *Richard Weſt* Provoſt) and becauſe they could not pay Fees (having not broken any Law) ſome of them were ſtripped of their Clothes, and then turned out.

1661. *William Edmonſon*, *Tho. Lunn*, *Rich. Faile*, *Wil. Parker*, and *Thomas Hutchiſon* (with others) having been at a Meeting near *Cavan* to worſhip God, were much abuſed on the Road by *George Spicer* Sub-Sheriff, attended with a company of rude men, who beat, and cut, and abuſed Friends; one Friend ſet upon a Horſe, and tyed his Feet under the Horſe Belly; and another his Hands behind his Back, like Fellons; and ſo had them to *Cavan* Pri-

Priſon; and at the following Aſſize brought before Judge *Povey*, who having nothing againſt them, but on the account of their meeting to ſerve and worſhip the Lord, left them Priſoners. And at the next Aſſizes Judge *Alexander* fined them 20 l. a man for the ſaid Meeting, and 7 l. a man, for not taking off their Hats, though he then confeſſed, there was no Law for it; but he called them Rogues, Doggs, &c. and ſo left them Priſoners till the next Aſſizes: And then came he himſelf Judge again, and fined them 5 l. a man more for their Hats; and denyed them the benefit of an Order or Proclamation from the chief Ruler of the Nation, by which they ought to have been ſet at Liberty; and he further ſaid, *That they ſhould not have the benefit of the Law.* And whilſt they were thus kept Priſoners, the ſaid *Geo. Spicer* ſued them for Fees, notwithſtanding he had their Bodies in Priſon, and (by vertue or pretence of an Order from the ſaid Judge) took from *Wil. Parker*, *Tho. Lunn*, *Tho Hutchiſon* and *Rich. Faile*, as much Goods as were worth 30 l. And at the next Aſſizes after, Judge *Booth* cauſed the ſaid Priſoners to be proclaimed at Liberty, for which the ſaid *Geo. Spicer* claimed 15 s. a piece Fees, and for the ſame kept them in cloſe Priſon: And at the next Aſſizes, Judge *Alexander* being there Judge, the ſaid *Geo. Spicer* cauſed *Walter Brady* his Servant to ſwear, ſerving the Priſoners with Proceſſes, (which thing, as *Brady* ſince acknowledged, was falſe) upon which the ſaid Judge granted him an Order againſt the Priſoners, which cauſed to be taken,

	l.	s.	d.
From *Richard Faile*, two Horſes worth	4	10	0
From *Thomas Lunn*, one Cow and two Heifers worth	3	10	0
From *William Parker*, two Cows worth	2	12	0
From *Tho. Hutchiſon*, two Cows worth	3	10	0
From *Jo. Fay*, one Horſe, and Houſhold Goods worth	4	17	6
From *Robert Wardel*, one Cow and Goods worth	4	09	0
worth in all	23	08	6
ſupra	30	00	0
So that this *Geo. Spicer*, for the Fees of theſe ſix Perſons, hath taken away from them Goods worth,	53	8	6

1665. *Ricchard Faile*, *Wil. Parker*, *Robert Robinſon*, *Tho. Lunn* and *Tho. Hutchiſon*, with ſeveral other Friends, being at a Meeting of the Lord's People, at *Nicholas Starkey*'s Houſe, to wait upon God, were haled thereout, and thirteen of them had before *Matthew French*, Provoſt of *Belturbet*, who cauſed ſome of them to be ſet in the Stocks, and other ſome to be put in the Cage for ſeveral Hours; and the next day ſent and committed them to *Cavan* Goal, (without Examination) where ſeveral of them were Priſoners above a Year.

Leinſter Province.

Dublin City.

1660 EDward *Cook*, *Robert Lodge*, *John Burnyate* (with ſeveral others) being met together in their uſual Meeting-place, to worſhip the Lord, had their Meeting broken up by *James Boy*, — — — — and a rude company of people and Souldiers, who took away *John Burnyate*, *Robert Lodge*, and about twenty Friends more, and impriſoned them in Newgate, where they were kept five dayes, and then brought before *Robert Dee* Mayor, who after Examination returned Fifteen of them back to Priſon, where they were kept five dayes longer.

Samuel Clarridge, *Robert Turner*, *William Mayne*, and ſeveral other Friends, being aſſembled in their uſual Meeting-place to worſhip God, were haled thereout by a rude company of Souldiers; and eight of them Impriſoned in *Newgate* for five Weeks, by order of the ſaid *Robert Dee* Mayor.

Thomas Holme, *Robert Waſtfield*, *Joſeph Cadle*, *Rebecca Rich*, *Elizabeth Gardner*, and divers other Friends, being aſſembled in their uſual Meeting-place, for the End aforeſaid, were violently taken thereout by a Guard of Souldiers, and ſeventeen Men and ſix Women of them were put into the main Guard, and from thence committed to Newgate Priſon, where they were kept ſeveral dayes by Order of the ſaid Mayor.

1661. *Robert Turner*, *Tho. Holme*, *James Fade*, and eighteen more

more of their Friends, were taken out of their ſaid uſual Meeting-place (being then and there met to worſhip God) by a Guard of Souldiers, and committed to Newgate, where they were kept ſeveral dayes by order of *Hyberd Adrian* Mayor.

1662. *Edward Cook*, *Robert Turner*, *Samuel Clarridge*, and four more Friends, were taken out of their ſaid uſual Meeting-place by ſome Souldiers, and had before *John Cranwell* Mayor, and (by the means of *Wil. Davis* Recorder) ſent to Bridewel; and after ſeveral dayes impriſonment there, were releaſed by the ſaid Mayor.

1669. *Mathias Foſter*, *John Savage*, *Wil. Steel*. *Wil. Cleaton*, *John Windor*, *Dennis Rochford*, *Joſeph Sleigh*, *Wil. Mayne*, and *Samuel Clarridge*, being with others of the Lord's People aſſembled in their Meeting-place in *Bride-ſtreet*, to wait upon God in his Fear and Worſhip, were taken thereout, and had before the ſaid *Wil. Davis* Recorder, who committed them to Priſon, where they were kept five Weeks; in which time they were indicted at the Kings-Bench, for being at an Unlawful Aſſembly; but the Bill not found by the Grand-Jury, they were diſcharged by the Court.

Weſt-Meath County.

1660. *John Taylor*, *William Slade*, and ſeveral others being met together in the Fear of the Lord at the ſaid *Wil. Slade*'s Houſe in *Athlone*, had their Meeting broken up by order of Cap. St. *George*, who committed Five of them to Priſon for one day, and the next day releaſed three of them, but kept the ſaid *John Taylor* and *W. Slade* in Priſon ſeven Week, and then they were releaſed by order from the chief Rulers: and the Marſhal, for the 13 s. 4 d. demanded by him for Fees, kept and detain'd as much Clothes as were worth 2 l.

Nicholas Starkey, for ſpeaking to the ſaid Capt. St. *George*, then Soveraign of *Athlone*, in behalf of his Friends, that were then Priſoners for meeting as aforeſaid, was drove and forced out of Town by the Bell-man, by order of the ſaid Soveraign.

1661. *Wil. Slade*, *Jone Burton*, and ſeveral others being met together to worſhip God in *Athlone*, had their Meeting violently

ently and rudely broken up, and the said *W. Slade* and six Friends committed to Prison, and the said *Jone Burton* was put in the Stocks, and afterwards they were turned out of the Town by the *Beadle*, by order of the said Soveraign.

Henry Fuller, *Abraham Fuller*, *John Ball*, *John Cleburne*, *Nicholas Starkey*, *James Wasely*, *Anth. Robinson*, *John English*, *John Wilson*, *Tho. Beale*, and *Giles Harrison*, as they were ready to go, and going to their usual Meeting-place, to wait upon and worship God, were taken up the 22th day of the 10th Moneth by several Troopers; some of the Friends being taken out of their Houses, some out of the Fields, others out of the High-wayes, as the Troopers met them, and brought to *Kilbeggan*, and committed to *Patrick Henry* the Marshal, for that Night; the next day (by a Mittimus from *Walter Lambert*) they were sent from Constable to Constable to the County Goal at *Mullengar* (but before the Marshal delivered them to the Constable, he demanded 2 s. 6 d. fees of the said *Hen. Fuller*, which being not paid, he took his Hat, and tore *John Ball*'s Coat in striving to strip him; he also stripped off a Coat from another of the Prisoners, and thrust him out of Doors to the Constable; and with the help of some wicked people (Men and Women) he had with him, he threw *John Wilson*, another of the Prisoners, upon the Floor, griped him by the Throat, took his Coat, searcht his Pockets for Money, and finding none, took away some Linnen and his Hat; and after he had much hurt and cruelly used him, threw him out of the Doors into the Mire) and after the said Prisoners had been kept six Weeks in Prison at *Mullengar*, they were released by Order from the chief Rulers of the Nation.

Henry Fuller being at the High Sheriffs House, to speak for his Friends in Prison at *Mullengar*, was very much abused by *Walter Lambert* (called a Justice) who threw a Cup with Beer in it at the said *Henry*'s Face, which brake his Nose, and spilt his Blood, for saying, That *when people met quietly together to worship God, they are Haled, Abused, and sent to Prison; but if as many meet in an Ale-house, and Sing, Drink, Swear and Roar, there is little or no notice taken of them.*

Abraham Fuller, *Hen. Fuller*, *John Cleburne*, *John Ball*, *George Castleton*, *Philip England*, *Hugh Smith*, *Eliza. Hunter*, *Edward*

and

and *Lucretia Cook*, and four Friends more, were taken out of their usual Meetings, at three sundry times, by several Constables, and had to *Mullengar* Prison; and after several days being there, the said *Abraham* and *Henry Fuller*, *John Cleburne*, *John Ball*, *Geo. Castleton*, and *Edward Cook*, were sent by Troopers (by order of the said *Walter Lambert*) to *Dublin*, as Ring-Leaders of the *Quakers*, where after a few dayes they were released by *John Cranmel* Mayor: And shortly after, at the Quarter-Sessions at *Mullengar*, the rest of the Prisoners were set at Liberty, after four Weeks Imprisonment.

Queens County.

1660. *William Edmonson*, *John Edmonson*, *Wil. Capton*, *Richard Jackson*, *Wil. Archer*, and several others, being met together at *Mountmelick* to worship the Lord, were taken up, and made to appear at the following Assizes by *Walter Warnford*, at which Assizes Judge *Booth* fined six of them 2 l. a man, for which they were kept in Prison about fourteen Weeks.

1661. *Tobias Pledwel*, *Godfry Cantrel*, *John Gee*, *Wil. Capton*, *Wil. Archer*, *Richard Scot*, *Thomas Stalker*, being (with several others) met together at *Mountmelick* to worship God, had their Meeting broken up, and committed to Prison by the said *Walter Warnford*; and at the next Assizes Judge *Alexander* fined eleaven of them 40 l. a man, for meeting as aforesaid; and they were kept in Prison about five Moneths.

Caterlough County.

1660. *Thomas Weston*, *Thomas Chaunders*, *Henry Rose*, and nine more Friends, for meeting together in the Fear of the Lord in *Caterlough*, were apprehended by order of *John Masters*, then Portriff, and (without Examination or Mittimus) committed to Prison till the next Sessions, and then indicted, and by the Jury found Not Guilty; yet on pretence of Fees were kept Prisoners several Moneths; and an Order was obtained from the chief Rulers (called Lord Justices) of the Nation, for their Enlarge-

largement, & ſhew'd to the County Juſtices, who refus'd to releaſe Friends: And at the following Aſſizes Friends were brought before Judge *Alexander*, who reviled them, calling them, *Rogues, Raſcals, Villains, &c.* (which is well known to their Neighbours that they are no ſuch Perſons, being Honeſt and Induſtrious Men) and caus'd a Bill of Indictment to be drawn up againſt them, and (for Meeting together, as aforeſaid, to worſhip God) were by the ſaid Judge fined 320 l.

Wexford County.

1660. *Francis Randal*, with ſeveral Friends, being met at *James Becket's* Houſe in *New Roſs* to wait upon the Lord, had their Meeting broken up by a Guard of Souldiers, who much abuſed the ſaid *Francis*, knockt him with a Musket, tore his Clothes, and thruſt him violently out of the Town, by order of Lt. Col. *Jones*, who bad his Souldiers do any thing to *Quakers*, ſaying, *They are worſe then Doggs, uſe them as you will.*

1662. *James Becket*, *Thomas Weſt*, and others, for meeting together for the End aforeſaid in *New-Roſs*, were ſent and committed to *Wexford* Goal, and there kept ſeveral Weeks.

Thomas Loe, *Mary Loe*, and *Sarah Holme*, for viſiting their Friends in *Wexford* Priſon, were there detained in Reſtraint, and the ſaid *Thomas Loe* kept in Priſon until the next *Seſſions*.

1670. *Robbert Cuppage*, *Nathaniel Ruby*, *James Taylour*, *Francis Randal*, *Samuel Grundy*, *Daniel Foſſey*, *William Brown*, *John Sottenham*, *Jonas Chamberlin*, *John Haydock*, and *John Edwards*, being (with ſeveral other Friends and People) peaceably aſſembled (as their manner is, no Diſturbance nor Breach of the Peace being ever known on their parts at any of their Meetings) to wait upon and worſhip the Lord God, at *Nathaniel Ruby's* houſe in *Wexford*, the 14th of the 7th Moneth, were diſturbed by *William Ruſſel* Sub-Sheriff, attended with Conſtables, Wardens, and a rude Multitude, and violently haled out of their Meeting, and brought before *John Bond* Mayor, *Richard Clifton* Governour, *Fran. Harvey*, *Tho. Hart*, and *Edward Withers* (called) Juſtices, who committed the aforeſaid eleaven Perſons to the County Goal,

Goal, till deliver'd by due course of Law, where they continued until the 13th of the 11th Moneth following, and then released by Order from the King's Lievtenant General and Council of *Ireland*.

Anne Chamberlin, Wife to the aforenamed *Jonas Chamberlin*, was apprehended and committed to Goal by the said *Wil. Russell* Sub-Sheriff, for being at the aforesaid Meeting, and continued Prisoner about two Weeks without any Mittimus, and then discharged by the Justices, who censured her committal to be Illegal.

Leonard Kerley was by the aforesaid *Wil. Russell* taken upon a *Capias*, and committed to Goal, for being at the said Meeting, and there kept about four Weeks, and then discharged, the *Capias* being issued against the Order of the Sessions.

Munster Province.

Cork City and County.

1660. *William Morris*, *William Brimsby*, *Walter Castle* and *John Exham*, being (with others) met at *Edward Cook*'s House in *Bandon-Bridge*, to wait upon God in his holy Name and Fear, were haled thereout, and committed to Goal by *John Laundon* Provost, who was so cruel that he was offended with the Goalers Wife, for suffering Straw to be brought to the Prisoners, that were put in a Nasty Dungeon, where they were kept two Weeks, during which time they were cruelly used by *Robert Stowers* the Goaler, who did not admit Friends to bring the Prisoners any Food, but what was given them through the Grate.

Some of the Lord's People being met together at *Daniel Mossey*'s House in *Bandon-Bridge*, had their Meeting broken up, and committed to Prison by the said Provost, who caused *Susanna*, the Wife of *Bishop Worth*, to be haled out of the said Meeting, and dragged her to Prison in such a brutish manner, that many cryed Shame upon such barbarous Usage to such an Aged and Sober

Woman; insomuch that some of the Officers said, *They could rather go to Prison themselves, than be Actors of such Cruelty.*

Philip Dymond, Alexander Atkins, Stephen Harris, George Neno, Christopher Pennock, Geo. White, Ananias Kello, Wil. Steel, Wil. Thorne, James Puckridge, John Edwards, David Williams, Richard Jordan, and *George Petr,* for meeting together (with some other Friends) in the City of *Cork* to worship God, were committed to Goal, and there detained till the next Assizes by order of *Christopher Oliver* then Mayor.

Thomas Cook, Richard Brocklsby, Tobias Wear, and *Francis Rogers, &c.* being met together in the City of *Cork* for the End aforesaid, were committed to Prison by *William Hodder* Deputy Mayor, and kept Prisoners until the following Assizes.

1661. *Alexander Atkins, Philip Dymond, Tho. Cook, Philip Godfrey,* and several other Friends; for meeting together in their usual Place in *Cork* City to wait upon God, were committed to Prison; and at the following Assizes Twenty Five of them were fined by Judge *Alexander* in 1190 l. for their said Meeting, and for wearing their Hats before the Judge, and so remanded to Prison.

Christo. Pennock, Tho. Loe, Phil. Dymond, John Workman, Edward Cook, and twelve Friends more, for meeting in *Cork* City, as aforesaid, were committed to Prison by *Walter Cooper* Mayor, where they were kept several Weeks.

1662. *Geo. Gamble, Phil. Dymond, James Adamson, Alexander Atkins,* and about sixteen Friends more, for their meeting in *Cork* City for the End aforesaid, were committed to Prison by the said Mayor till the following Assizes, and then indicted, and though not found by the Jury, yet by the rule of Court they were to remain in Prison till each of them paid 10 s. a piece to the Judge for Traverse, and to the Cryer, and other Fees, some 14 s. and some 20 s. apiece more: And at the same Assize, most of the Friends were indicted again for not going to the Church (so called) and such as said, they did not go, were presently fined; and some that stood silent, were re-committed without Bail or Mainprize till the next Assizes; and all in general were returned back to Prison, where they were kept several Moneths.

1667.

1667. *George Webber*, *Wil. Penn*, *Fran. Rogers*, *John Taylor*, *Philip Dymond*, *Wil. Hawkins*, *Geo. Gamble*, *John Gossage*, *Christo. Pennock*, *Thomas Mitchel*, *James Knolls*, *Stephen Harris*, *Henry Bennet*, *James Dennis*, *William Steel*, *James Toghill*, *Richard Pike*, *John Moor*, and *Thomas Robins*, for meeting together the 3d of the 9th Moneth to worship the Lord God, were committed to Prison by *Christopher Rye* Mayor of *Cork*.

Geo. Gamble, *James Dennis*, *John Smith*, *Arthur Johnson*, *Christopher Pennock*, *Geo. Neno*, and *Philip Godfrey*, for meeting together the 24th of the 9th Moneth for the End aforesaid, were taken out of their Meeting-place, and sent to Prison by the said *Christopher Rye* Mayor.

Francis Rogers, *Geo. Gamble*, *Philip Dymond*, *William Fletcher*, *Stephen Harris*, *Alexander Atkins*, *Richard Pike*, *Rob. Whetstone*, and *Tho. Godfrey*, for meeting the 8th of the 10th Moneth, were committed to Prison by the said *Christo. Rye* Mayor.

1668. *Tho. Cook*, *Geo. Webber*, *John Taylor*, *James Knolls*, *Rich. Pike*, *Geo. Neno*, *Tho. Mitchell*, *Tho. Wight*, *Christopher Pennock*, *Arthur Johnson*, *James Dennis*, *Wil. Bigley*, and *Wil. Burchfield*, being met together at their usual Meeting-place in *Cork* City to wait upon and worship the Lord, were taken thereout, and committed to Goal by the said *Christo. Rye*; and the Goaler told the Prisoners, *That he was forbid to give them a Copy of the Mittimus.*

Thomas Cook; and several other Friends, being met together to worship God the 13th of the 10th Moneth, had their Meeting broken up, and committed to Prison by the said *Christopher Rye*; and the said *Tho. Cook* was then much abused by *William Sexton* Constable, who struck the said *Thomas* with the Staff of his Office (with his full strength, as he himself hath since said) on the side of his Head, which for a time deprived him of his Sences.

Thomas Wight, *George Gamble*, *Alexander Atkins*, *Geo. Webber*, *Thomas Cook*, *John Gossage*, and *Geo. Neno*, for meeting together as aforesaid, were haled thereout, and committed to Prison by order of the said *Christo. Rye* Mayor.

Geo. Webber, *Geo. Gamble*, *Fran. Rogers*, *Alex. Atkins*, *Thomas Cook*, *Jo. Gossage*, *Christo. Pennock*, *James Dennis*, *John Workman*,

Thomas Wight, *Tho. Ridge*, *Charles Sinderby* and *James Toghil*, for meeting together to worſhip the Lord at their uſual Place in *Cork* City, on the 28th of the 12th Moneth, were ſent to Priſon by order of the ſaid *Chriſto. Rye*; eleaven Seats or Forms carried then away, and ſtill detained, worth about 50 s. by the ſaid Mayor's Order.

1669. *Philip Dymond*, *John Stubbs*, *George Gamble*, *&c.* for meeting together the 15th of the 4th Moneth, in *Cork* City, to wait upon God, were committed to Goal by the ſaid *Chriſto. Rye* Mayor.

Geo. Gamble, *Alexander Atkins*, *Thomas Cook*, *Chriſto. Pennock*, *James Dennis*, *Steph. Harris*, *Jo. Goſſage*, *Rich. Brocklsby*, *William Steel*, *Phil. Godfrey*, *Martha Webber*, *Suſanna Michel*, *Lucretia Cook*, *Jone Cook*, *Thomaſin Goſſage*, *Elizabeth Erbery*, *Hannah Wear*, and *Jane Morris*, for meeting together in the Fear of the Lord, and to worſhip him, were committed to Goal (by the ſaid *Chriſto. Rye* Mayor) where ſome of them were kept a long ſeaſon, in which time *Suſanna* falling exceeding ſick in the Priſon, *Eliz. Erbery* went to the ſaid Mayor, and deſired his leave to remove her ſaid ſick Friend (if her ſtrength would bear it) and he not only refuſed, but much abuſed her, calling her, *The Old Witch of* Endor, with other opprobrious words, much unbeſeeming a Magiſtrate: He alſo cauſed ſome of the Friends Children that were at the ſaid Meeting to be carried to the Stocks, and there kept a while by the Whipping-Beadle.

About this time *Richard Pike* (through Cold and Diſtemper got in his Impriſonment) Dyed a Priſoner.

James Taylor and *James Knolls*, for being at a Meeting of the Lord's People in *Cork* City, were committed to Priſon by the ſaid *Chriſtopher Rye* Mayor, and kept ſeveral dayes before their Mittimus was made, and afterwards detained long in Priſon; and almoſt every Firſt-day, towards the end of his Mayorality (having been Mayor two years) he cauſed ſuch of the men Friends as were at the Meetings to be impriſoned.

Samuel Thornton being viſited by ſeveral Friends at his Lodging, at *Elizabeth Erbery*'s in *Cork* City (being newly come thither on a Journey) and after Supper he ſpent ſome time in Prayer, for which he was taken thence by the Conſtable, and had before

Matthew

Matthew Dean then Mayor, who committed him to Goal, where he was kept close Prisoner about Eight Weeks.

Geo. Webber, *Steph. Harris*, and several other Friends, being at their usual Meeting-place to wait on the Lord, were taken thereout, and committed to Prison by the said *Matthew Dean* Mayor, who would not suffer Meat, Drink, or Bedding to be brought them, causing a Maid Servant of *Stephen Harris* (that was carrying a Bed to her sickly Master in the Prison) to be set in the Stocks, and the Bed to be taken away from her, and *Geo. Webber's* Maid-Servant carrying Food to her said Master in Prison, the said Mayor commanded his Sergeants to *take away the Food, and to set her in the Stocks*; but got to the Prison before the Sergeant over-took her.

While *Samuel Thornton* was Prisoner in *Cork*, divers Men and Women Friends, and others of the City, went one First-day to sit together with him to wait upon the Lord, who is worthy to be feared and worshipped at all times, and in all places; and —— *Quinnall* the Goaler shut the Doors, and lockt them all in, being about Eighty Persons, and carryed away the Key (as it was said) to *Matthew Dean* Mayor (a suitable Successor to *Christopher Rye* for Persecution) who gave Command, That the said Prisoners should not be admitted to have Meat or Drink (as the Goaler alledged) neither had they any in at the Door, being forced to draw it up with Ropes, and take it through the Grate, and some thrown in to them at a Hole: And that Night the Souldiers, who kept Guard under the said Prisoners, made so great a Smoak, that it was like to have smoothered the Prisoners: And notwithstanding that Application was made to the Mayor, in behalf of the Prisoners, and their Conditions; yet as a man without Pitty and Mercy (forgetting Humanity, or the Bounds of common Civility) and without any regard to Age or Sick, (as to Women with Child, and Women Nurses, not suffering the one to come at the other) with Scoffing Language, ill-becoming him, said, *They are all Brethren and Sisters, let them lie one upon another; and if they are choaked, its their own Faults:* and thus were they kept together about Twenty Four Hours.

John Hull, *William Bigley*, and ſome others, going on a Firſt-day to viſit Friends in Priſon, and to ſpend ſome time with them in waiting upon God, the ſaid *Matthew Dean* Mayor charged the Goaler not to ſuffer them to go out again; and ſo they were kept Priſoners ſeveral Weeks, and then releaſed by an Order from the King's Lievtenant General, and Council of *Ireland*.

1670. *Thomas Wight*, for being at a Meeting with the People of God, was committed to Priſon by Order of the ſaid *Matthew Dean* Mayor, and there kept cloſe Priſoner Fifteen Weeks, until the next Aſſizes; and then, for Fees claimed by *Robert Fletcher*, as Clark of the Crown, &c. was ſued, and Execution got againſt his Body, being then a Priſoner, by means whereof he was kept in cloſe Reſtraint about Six Moneths.

And the ſaid *Matthew Dean* Mayor of *Cork* (generally) every Firſt-day broke up Friends Meetings, and impriſoned moſt of the Men Friends in the City; and would not ſuffer poor Men (that were Tradeſmen) to work in Priſon, that had no other way to get Bread for themſelves, Wives, and Children, but by their daily Labour; giving Order to the Goaler, to take away their Tools from them: And to add to his Cruelty, as one that would out-do his Predeceſſor in Perſecution, and to make Havock, as it were, as much as in him lay, he took account of Friends Names, how oft they were at Meetings, and thereby made occaſion of multiplying Indictments againſt Friends at the Aſſizes, where ſome had two, others three, ſix, or more Indictments drawn up and framed againſt them; the effects whereof, through Fines and Fees, &c. proved very prejudicial to them.

Theſe following Diſtreſſes were taken for Fees claimed by *Rob. Fletcher*, as Clark of the Crown, and Town-Clark, occaſioned (originally) for Meetings, beſides what he got by the many Indictments laſt before mentioned.

Alexander Atkins, for Fifteen ſhillings demanded, had taken from him a piece of Stuff worth 1 l. 12 s.

Chriſtopher Pennock, for the like, had forty nine yards of Stuff taken from him worth 2 l. 3 s.

Thomas

Thomas Cook, for thirteen Shillings six Pence, had Iron taken from him worth 1 l. 16 s.

Limerick City.

1661. *Thomas Phelps*, *Richard Pearce*, *John Cobb*, *James Craven*, (with other Friends) being met together in *Limerick* to worship the Lord God, were haled thereout by *Bartholomew Garnet* Constable, and others with him, and committed to Prison by *Thomas Miller* Mayor, and there kept till the next Assizes, and then ten of them were fined by Judge *Alexander* in 40 l. a man, and remanded to Prison, where they were kept about four Months, and then released by order from the chief Rulers (called, Lord Justices.)

Waterford City.

1661. *William Blanch*, *William Wright*, *Samuel Mason*, and Eight Friends more, for meeting together in the Fear and Worship of God, were imprisoned, and at the following Assizes fined by Judge *Alexander* in 580 l.

Secondly,

Secondly, *These following have suffered (who (for Conscience sake) cannot pay Tythes, bearing Testimony to the Everlasting Priesthood, which endeth the First, that took Tythes.) by having their Goods spoiled, and excessively taken away sometimes Three, Six, Ten or Twenty times the value (besides, sometimes their Bodies imprisoned for the same) after being sued in temporal Courts, contrary to the Law of the Land; and though the Statute hath been produced to the Court and Jury, yet have the Priests and Court given under their hands to secure the Jury, and thereupon near Twenty times the value hath been taken away. Also they have suffered for not paying to the Maintenance of the Priests, and their Clarks, whom they have no need to hear, or hire, having Jesus Christ for their High Priest, who said to his Ministers,* Freely ye have received, Freely give.

Ulster Province.

Ardmagh County.

1660. *Matthew Horner* being sued for Tythes, in the Primates Temporal Court at *Ardmagh*, by *Thomas Burrell* and *Henry Wilkinson* (employed by *James Threlfall* Priest of *Kilmore*) for the value of about 16 s. 8 d. had taken from him (by the Bailiffs) two Horses worth 4 l.

Margery Atkinson being sued for Tythe to the value of about 8 s. 4 d. by the aforesaid Persons, and in the same Court, had taken from her by the Bailiffs) two Cows worth 3 l. 10 s.

Edward Towle being sued by the aforesaid Persons, and in the same Court, for Tythe, to the value of about 8 s. had taken from him (by the Bailiffs) a Mare and two Colts worth 3 l. 5 s.

William Williamson sen. and *William Williamson* jun. being sued for

for Tythes, as aforesaid, to the value of about 18 s. 9 d. the Bailiffs took from *Wil. Williamson*, jun. four Cowes worth 7 l. 10 s.

Thomas Browne, for 5 s. demanded for Tythes, had taken from him (by the Bailiffs) Bed-clothes worth 2 l. 10 s. notwithstanding that he was a poor man, and had five small children; and that all the Bed-clothes that they left him were not worth 1 s.

Wil. Brownlow, being sued, as aforesaid, for Tythes, to the value of 1 l. 5 s. had taken from him (by the Bailiffs) six Cows, and a webb of Cloth worth 13 l. 5 s.

Francis Robson being sued, as aforesaid, for 2 l. demanded for Tythe, had taken from him (by the Bailiffs) two Horses worth 8 l. 10 s.

1664. *Roger Webb* for Tythe, to the value of 7 s. had taken from him (by *Patrick o Hagan*) a Horse worth 3 l.

1665. *Wil. Souldon*, being sued for Tythe, to the value of about 2 l. 10 s. in two Actions, in the Mannor Court of *Legacory*, by *George Walker* Priest, had taken from him four Cows worth 5 l.

Francis Hobson being sued for Tythe in the Primates temporal Court at *Ardmagh*, by the said Priest, had five Cows and a Bull taken from him worth 9 l.

John Winter being sued for Tythe, in the said Court, by the said Priest, had taken from him two Cows worth 3 l.

1666. *Francis Robson*, for Milk-money of ten Cows, had taken from him (by *Patrick o Hagan*) a Horse worth 3 l.

Archiball Bell, for 4 s. demanded for Tythe, had taken from him (by *M. Murrough*) seven Sheep worth 14 s.

Francis Hobson being sued for Tythe in the Primates Temporal Court at *Ardmagh* (by *George Walker* Priest) had as many Cattle taken from him as were worth 7 l. 10 s.

John Marsh being sued for Milch-money, and Offerings, to the value of about 3 l. at the Mannor Court of *Loughall* (by *Humphry Pettard* Priest) had taken from him so many of his Cattel as were worth 18 l.

The said *John Marsh* being sued again, in the said Court, for five years Tythe of sixty two Sheep (by the said Priest) had the very whole number of sixty two Sheep taken from him (being all he had) worth 12 l.

John Fletcher being sued for Tythe, to the value of 7 s. in the

ſaid Court (by the ſaid Prieſt) had a Horſe and Cow taken from him worth 2 l. 10 s.

1667. *Wil. Steer* being ſued for Tythe, to the value of 1 l. 10 s. at the Sheriffs Court, by *George Walker* Prieſt, had as much broad Cloath taken from him as was worth 3 l. 19 s.

John Blackburn being ſued for Tythe to the value of 2 s. 1 d. 2 q. in the Mannor Court of *Laughall*, by *Humphry Pettard* Prieſt, the ſaid *John* produced the Statute againſt all proceedings in Temporal Courts for Tythe; notwithſtanding the Jury ſaid to the Seneſchal of the Court, and the ſaid Prieſt *Pettard*, that if they would give it under their hands, to be Endemnified and ſaved harmleſs, they would proceed (here is like Prieſt like People, both contriving and conſenting againſt the Law, and how to make Spoil and havock of the Innocent) and accordingly the Seneſchal and Prieſt gave under their hands as followeth.

June 14th, 1667.

We do hereby promiſe to Secure the Jury from what Dammage they ſhall incur, for proceeding in the Action of John Blackburne, *as witneſs our hands,*

William Hart,
Humphrey Pettard.

Upon this the Jury proceeded, and caſt the ſaid *John* in 2 s. 1 d. 2 q. for which the Bailiffs took from him a Horſe. worth 2 l.

1668. *William Kenningham* being ſued for Tythe and Clark's Wages, in the Primates Temporal Court at *Ardmagh*, by *Robert Smyth*, Farmer of the ſmall Tythes, had taken from him (by the Bailiffs) a Horſe out of the *Plough*, worth 3 l.

George Hall being ſued in the ſaid Court for Tythe and Clark's Wages to the value of 4 s. 2 d. by the aforeſaid *Smyth*, had taken from him, his Wife's Gown, and other Good's worth 1 l. 16 s. 6 d.

John Blackburne being ſued for Tythe and Clark's Wages, in the Sheriffs Court, for the value of about 6 s. by the ſaid *Smyth*, had taken from him (by the Sub-Sheriffs and Bailiffs) as much Yarn as was worth 2 l.

John Fletcher being ſued for Tythe and Offerings, to the value

of

of 2 s. 1 d. at the Manner Court of *Longhall*, by *Humphey Pettard* Prieſt, and had a Cow taken from him worth 1 l. 10 s.

Patrick Robinſon being ſued at the ſaid Court for Tythes, by the ſaid *Prieſt*, had taken from him, a Tub, a Pot, a Frying-pan, and a parcel of Yarn (being moſt of what was in the Houſe) worth 1 l. 6 s.

1669. *John Marſh* being ſued for *Prieſts* and *Clarks* Dues (ſo called) and other ſuch like things, to the value of 8 s. 3 d. in a Temporal Court at *Ardmagh*, by *Thomas Blevin* Clark, had taken from him by the Bailiffs, a Braſs Pot, and four Pewter Diſhes, worth 1 l. 17 s.

1670. Widdow *Bartrim* had taken from her by *Hugh Belton*, Clark of the pariſh of *Kilmore*, and *John More*, one Pot worth 3 s. for Burying her Husband, and Sprinkling her Child, as they ſaid, though they did neither: And for 1 l. 4 s. which the ſaid *Belton* and *Moor* demanded for Tythe, alledging it was due before her Husband dyed, had taken from her one Cow worth 1 l. 15 s. ſhe being a very poor Woman, and had a Charge of Seven Children: Thus that which was firſt inſtituted as a Maintenance for the Widdows and Fatherleſs is now made uſe of for their Ruin and depriving them of a Livelihood.

William Steer had taken from him by the ſaid *John Moor* Conſtable, for two years Clark's Wages, for the ſaid *Hugh Belton*, one piece of Broad-Cloth, worth 1 5 s.

Roger Webb, *John Garvin*, *Mark Wright*, *James Bradſhaw*, *Francis Robſon*, *Archebald Bell*, *Elizabeth Riggs*, *Thomas Calvert*, *Elinor Kenningham*, *Jonathan Woods*, *William Sonldon*, *William Brounloe*, *Francis Hobſon*, *William Williamſon*, *John Williamſon*, *Edw. Towle*, *Alexander Rigg* and *John Marſh*, have had (amongſt them) much Wheat, Barly, Oats, Hay and Lambs, taken from them by the *Prieſts* and *Tythemongers*, on pretence of Tythes.

Cavan County.

1660. *Richard Faile* being ſued for Tythe to the value of 16 s. 6 d. in the Town-Court of *Cavan*, by *John Walwood* Prieſt, had taken from him (by the Sergeants) ſeveral Goods worth 3 l.

1661. The ſaid *Richard Faile* was ſued by the ſaid *Prieſt* in the

ſame Court for 7 s. value of Tythe, for which the Sergeants took ſeveral Goods from him worth 3 l. 10 s.

1662. *Thomas Lunn* being ſued for 7 s. value of Tythes, in the ſame Court by the ſaid Prieſt, had ſeveral Goods taken from him worth 2 l. 10 s.

1670. *Robert Unthank*, *Anthony Jackſon*, *Thomas Lunn*, *Richard Faile*, *Wil. Parker* and *Tho. Hutchiſon*, had taken from them by the Prieſts and Tythemongers much Barley, Hay, Oats and Hemp, upon pretence of Tythe.

Thomas Lun and *Anthony Jackſon* were taken up and carryed to *Priſon*, by the appointment of *Ambroſe Barecroſt* Prieſt, upon a diſinitive Sentence for Tythe, and remain now in *Priſon*.

William Parker and *Thomas Hutchiſon* were alſo taken up and made *Priſoners* for the like things, by the means of the ſaid *Prieſt*, and are now *Priſoners*.

Antrim County.

1668. *Thomas Cooper* of *Maghermiſk*, not ſetting forth Tythe-Corn, *Lemuel Mathews* Prieſt went into his Field, threw much of his Corn abroad; and after he had taken the Tenth part, continued taking away more, uneil a Neighbour hindred him.

Tyrone County.

1670. *Thomas Francis* had Eleaven Stoaks of Wheat and Rye, and Two Cart-load of Hay taken from him worth 14 s.

Leinſter Province.

Eaſt-Meath County.

1666. WIlliam *Chanley* of *Killnacroſs*, for not paying Tythe to Prieſt *Crookſhank*, was (upon a Writ of *Excommunicato Capiendo*) committed to the Goal at *Trim*, where he remained *Priſoner* two years and five Moneths.

1668.

1668. The ſaid *Wil. Chandley*, for Tythe to the value of 15 s. had taken from him 8. Carr-load of Hay worth 30 s. by the ſaid *Prieſt*, notwithſtanding the ſaid *Wil. Chandley* was then in *Priſon*.

Dublin City.

1661. *Elizabeth Gardner* Widdow, for not paying 6 s. 4 d. demanded for Prieſt *Chamber's* Maintenance, had taken from her three pewter Diſhes worth 11 s.

1662. The ſaid *Elizabeth*, for not paying 3 s. 6 d. for the like uſe, had three pewter Diſhes more taken from her worth 9 s.

1663. *Samuel Clarridge* hath had, for ſeveral years, divers Goods taken from him for Prieſt *Goburne*, by four times in the year, and uſually there was taken three or four times the value of the ſum demanded; and one time for 3 s. demanded for the ſaid Prieſt, there was taken from him a Cloak worth 2 l.

1667. *William Maine*, for not paying 5 s. 4 d. demanded for Prieſt *Goburne*, had a pewter Diſh taken from him worth 14 s.

1668. *Mathias Foſter*, for not paying 5 s. demanded for Prieſt *Rigby* of *Kathern's* Pariſh, had a pewter Flaggon taken from him worth 12 s.

1669. The ſaid *Mathias* for not paying 2 s. 6 s. demanded for the *Prieſt*, had taken from him (by *Daniel Gaken* and *Samuel Knott*) a pair of Tongues, a Braſs Skillet and Iron Bar, worth 12 s.

William Mayne, for not paying 28 s. demanded for Prieſt *Turner* of *Brides* Pariſh, had taken from him (by the Wardens) two Silver Spoons, a Braſs Chafing-diſh, and four Braſs Candleſticks, worth 2 l. 4 s. 6.

Samuel Clarridge, for not paying 4 s. demanded for Prieſt *Goburn*, had taken from him a pair of Iron Racks worth 8 s.

Robert Turner and *James Fade* have had alſo ſeveral Goods taken from them for the like uſe.

Weſt-Meath County.

John Cleburne being ſued in the Sheriffs Court for Tythe, and caſt in 1 s. 6 d. had taken from him (by order of *Richard Smyth* Sub-

Sub-Sheriff) a Kettle worth 10 s.

John Ball in the Barony of *Clanlonnan*, being sued for Tythe in the said Court to the value of 14 s. had taken from him (by Order of the Sub-Sheriff) a Horse worth 40 s.

1661. *Nicholas Starkey*, for 10 s. value of Tythe, was sued in the said Court, and had a Horse taken from him (by Order of the Sub-Sheriff) worth 40 s.

John Clebarne had much Corn taken from him for Tythe, by *Charles Laughlin*, who for all that, sued *John* for the same years Tythe of Corn in the Sheriffs Court, from one Court-day to another, for above a Year; where at last (contrary to the Law) he was sentenced to pay 20 s. for which *James Garret* Sub-Sheriff took from him a Mare worth 4 l. 10 s.

William Elliston, for not paying 9 d. to the Priest's Clark, had a pewter Dish taken from him, by *Edward Carton*, worth 4 s.

1669. *Antho. Robinson*, for not paying 10 d. demanded for Tythe, had taken from him by *Robert Fox* (Priest *Clampton's* Proctor) a pewter Tankard worth 3 s. 4 d.

Kings County

1662. *John Wilson*, for not paying 12 d. demanded for Milch-Money (by *Edward Careton*) had a Cloak taken from him worth 30 s.

Queens County.

1661. *Godfrey Cantrel*, for not paying 9 s. demanded for Tythe, had taken from him (by *Edmund Dunn*) a Horse worth 40 s.

1662. *Rayns White*, for not paying 15 s. demanded for Tythe, had a Horse taken from her worth 3 l. and besides, her Son *John White* was imprisoned, for the same thing, a Year and six Moneths.

Thomas Chanders, for not paying Tythe to Bishop *Price*, was Excommunicated, and (by a Writ *Excom. Cap.*) imprisoned in the County Goal at *Carelough*, amongst the Fellons, where he remained Prisoner near the space of four years.

Wil-

William Edmonſon, for not paying 6 s. demanded for Tythe, had a Heifer taken from him worth 40 s.

The ſaid *William* for not paying 6 s. at another time, demanded for Tythe, had taken from him (by *Edmand Dunn*) wearing Apparrel worth 20 s.

1663. *Godfrey Cantrel*, for not paying 9 s. demanded for Tythe, by *Edmand Dunn*, had taken from him two Heifers worth 2 l. 10 s.

John Edmonſon, *Rich. Jackſon*, *Godfrey Cantrel*, *Wil. Capton*, *Tobias Pledwell*, *John Gee*, *John Thompſon*, *John Pym* and *Wil. Archer*, for not paying Moneys for Church-Dues (ſo called) Prieſts Maintenance, and the like, were Excommunicated and Impriſoned at *Mary-Borough*, by Biſhop *Price* of *Kildare*, by the means of *Geo. Clapham* Prieſt of *Mount-Melick*, who publiſhed their Excommunication in the place of Worſhip and Market; and to ſhew his Malice, charged the people, That they ſhould neither buy nor ſell with them; and when any did, he ſummoned them to the Biſhop's Court; and to excite the people to Cruelty, he told them, *Whatſoever they did to thoſe Excommunicated, they could have no Remedy by Law*; alſo he forbad the *Miller* to grind Corn for their Families; beſides ſeveral other Acts of Envy and Cruelty he did towards them, which would be too tedious here to inſert.

1664. *Godfrey Cantrel* and *William Edmonſon*, for not paying 12 s. claimed for Tythe by Prieſt *Clapham*, had Goods taken from him worth 6 l.

1665. The ſaid *Godfrey* and *William*, for the like ſum demanded for Tythe, had taken from them (by the ſaid Prieſt's means) ſo many Cheeſes as were worth 3 l. 2 s. 6 d.

1666. *William Archer*, for not paying 2 s. Garden Tythe, Offering Money, and the like, had taken from him (by means of the ſaid Prieſt) Serge and Pewter worth 17 s.

Richard Jackſon, for not paying 15 s. for ſuch like uſes, had taken from him (by the ſaid Prieſt's means) Goods worth 16 s.

1670. *John White*'s Sheep were drove into a Pen by ſix men, in the name of the Biſhop of the Diocels, and the ſaid *John* and his Wife were held by ſome of the ſaid men, whilſt the reſt robbed and took away ſix Lambs, and ſhore ſix Sheep, and took away their Fleeces, on pretence of Tythe.

Danie

Daniel White had by the same Persons, and in the like manner taken from him, twelve Fleeces of Wool and nine Lambs, on the like pretence of Tythe.

Kildare County.

John Bennet, for not paying Tythe to Dean *Moson*, was Excommunicated, and by a Writ *Excom. Cap.* imprisoned in the common Goal at *Naas*, where he was put in a nasty close Dungeon, and there kept Prisoner above four years, under —— *Leason*, a cruel and inhumane Goaler; and whilst thus a Prisoner, Priest *Wilkinson* of *Athy* (with his Clark and Proctors) went unto the said *John Bennet*'s House, and kickt, beat and abused Man and Women there, calling them unseemly names, laying hands on the Goods in the House, &c. but the Clark and Proctors being ashamed of the *Priest*'s carriage, refused to assist him in carrying away any Goods. ☞ This *Priest* lived in the County of *Wexford*, at and after the time the King was restored, and then and there said, *He would burn before he would read the Common-Prayer, and wear the Surplice*; but now this greedy *Priest* hath turned his *Coat*, and for his Belly is become a seeming *Conformist*.

Wexford County.

1662 *Israel Davis*, for not paying Moneys to Priest *Edwards* of *Einscorthy*, demanded for *Christening his Children* and *Churching his Wife* (though he did neither of them) was Excommunicated, and by a Writ *Excom. Cap.* imprisoned in *Wexford* Goal above a Year.

Richard Pool, for not paying Tythe to the parish of *Taghmon*, where he lived, was cited to the Bishop's *Court*, and by the means of Priest *Wilkinson* and Priest *Humphrey Good*, he was Excommunicated, and cast into *Prison* at *Wexford*, where he was kept *Prisoner* above two years, even until his Death, finishing his Testimony with his Life against the payment of Tythes, which were commanded to be paid by the Eleaven Tribes of *Israel* only, and made null by the coming and offering up of Jesus Christ, and so never

did

concern the *Gentiles* (of whose race we are) much less any true *Christians*.

Francis Randal, for not paying Money for Christening (so called) his Children, and not going to the publick Worship, was Excommunicated, and upon a Writ *Excom. Cap.* imprisoned in the Goal of *Wexford* for above two years.

1669. *Israel Davis*, for not paying 3 s. demanded for Priest *Gilliflower* of *Wexford*, had taken from him by *Richard Ridgate* Warden, a new pair of Boots worth 16 s.

Munster Province.

Cork County and City.

1664. *John Smyth* near *Iniskean*, for not paying 22 s. demanded for Tythes, by *John Ada* and *Peter Taylor*, was Excommunicated and Imprisoned in *Cork* Goal above two years.

Thomas Cook, for not paying 6 s. demanded for Tythe Hay, was sued by *Samuel Alford* Priest of *Mitchell's* Town, in the Bishop's Court, and Imprisoned in the Goal of *Cork*.

1667. *Henry Faggetter* was sued for Tythe by *John Boyle* of *Castle-Lyons*, and by a Writ *Excom. Capiend.* taken up, and cast into Prison, where he is still kept Prisoner on that Account.

1669. *Thomas Mitchel* of *Cork* City had taken from him, for the Priest's Maintenance, a piece of Linnen Cloth worth double the value demanded; and for 12 s. more, for the like use demanded, had a piece of Linsey-Wolsey taken from him worth 25 s.

George Gamble, for not paying 2 l. 10 s. demanded for Priest *Cross* his Maintenance, had 26 Ells of Holland taken from him worth 4 l. 16.

Limerick County.

John Barnes had taken from him a Cow worth 2 l. 10 s. for Priest *Bartlet* of *Ballinenagh*, and for 17 pence demanded for

Tythe, had a Skillet taken from him worth 6 s.

Edward Taverner, for not paying 20 s, demanded for Tythe, for Priest *Hugh Goffe* of *Rakeal*, had a Cow taken from him (by *John Holpin*) worth 3 l.

Thirdly, *These following have suffered (for Conscience sake) for not paying towards the repairing or building up of Places of publick Worship, (called Churches) by Indictments, Fines, Imprisonments and excessive taking away their Goods; which is worse then we read of the* Jews, *or Heathenish* Gentiles, *that ever they forced the* Christians *(converted from them) to repair the* Jewish *Synagogues, or* Diana's *Temple, or that they fined them, or took away their Goods.*

Ulster Province.

Ardmagh County.

1663. *Roger Webb*, for not paying 4 s. demanded for the Church-leavy (so called) had two pewter Dishes taken from him worth 7 s. 4 d.

Peter Boss, for 4 d. 2 q. demanded for the like use, had a pewter Dish taken from him worth 2 s.

Francis Robson, for the like use, had Yarn, Brass and Pewter taken from him worth 9 s. 6 d.

1664. *Roger Webb*, for 4 s. 6 d. demanded for the like use, had a Bible, Pot and Pot-hooks taken from him worth 11 s. 3 d.

1665. *Francis Robson*, for 3 s. for the like use, had five pair of Weaver's Gears taken from him worth 12 s.

Mark Wright, for 10 d. 1 q. for the like use, had a Pan taken from him worth 6 s.

John Garvin, for 4 d. 1 q. had a Wimble-brace taken from him worth 1 s. 6 d.

Jam. Bradshaw, for 3 d. 2 q. had Yarn taken from him worth 1 s.

1666.

1666. *John Elliner*, for 6 d. had a pillion taken from him worth 3 s.

William Matthews, for 6 d. had a Saddle and Furniture taken from him worth 9 s.

Peter Boss, for 4 d. 2 q. had Womens wearing Linnen taken from him worth 3 s. 6 d.

James Bradshaw, for 3 d. 2 q. had a pewter Dish taken from him worth 4 s.

1667. *Peter Boss*, for 4 d. 1 q. had a Chamber-pot taken from him worth 2 s.

James Bradshaw, for 3 d. 1 q. had a Tankard taken from him worth 1 s. 8 d.

Henry Furnace, for 2 s. 2 d. demanded towards a Cushion for the *Priest* (to lean on) had a Churn and two Axes taken from him worth 4 s. 6 d.

Besides much other Good taken from other Friends for such like uses.

In the Years 1665, 1666, 1667, 1668, 1669, *the following Persons had Goods (excessively) taken from them, for the Repair of* Kilmore *Parish Worship-House.*

William Williamson sen. and *William* jun. had Yarn taken from them worth 15 s. and for 1 l. 3 s. demanded, had two Bullocks, Yarn and Cloth taken from them worth 43 s.

Edward Towle, for 1 l. 5 s. 2 d. demanded at several times, had a Cow, Cloth, Corn, Pewter, Shoes and Plough-Irons taken from him worth 2 l. 5 s. 10 d.

Richard Fletcher, for 1 l. 3 s. had a Cow, two Bullocks, and a Cadow taken from him worth 3 l. 7 s.

William Souldon had Cheese taken from him worth 7 s. 4 d. and for 8 s. 7 d. more demanded, had Pewter, Yarn and Cheese taken from him worth 1 l. 5 s. 2 d.

William Steer had Money taken out of his Shop-Box, all for a Hat, and other things worth 7 s. 2 d. and for 2 s. 2 d. more demanded, had Cloth and Pewter taken from him worth 11 s.

Christo. Anderson, for 2 l. 12 s. 6 d. had a Horse and Cheese taken from him worth 3 l. 8 s.

Francis Hobſon had Yarn, Bed-clothes, &c. taken from him worth 3 l. 5 s.

John Winter had Cheeſe taken from him worth 6 s. 4 d. and for 11 d. demanded more, had Cloth taken from him worth 3 s.

Wil. Brownloe having 2 l. 8 s. owing him from *Geo. Walker* Prieſt of *Kilmore* Pariſh, the ſaid Prieſt refuſeth to pay it to him, but detains it for the aforeſaid uſe; and for 7 s. demanded more for that uſe, had Cheeſe taken from him worth 10 s.

William Kenningham had Cloth, Wheat, Pewter, Cheeſe, Cadow and a Cow taken from him worth 2 l. 12 s. 4 d.

John Marſh had two Sheep, three Heifers, and two Calves taken from him worth 3 l. 7 s.

Widdow *Bartrim*, for 2 d. had a pewter Diſh taken from her worth 2 s. 6 d.

Thomas Calvert, for 10 d. had Yarn taken from him worth 2 s. beſides Goods to the value of near 40 s. taken from divers of them; ſo that there hath been about 30 l. taken from Friends for the repair of the ſaid Pariſh place.

1670. And they have taken from *Wil. Brownloe*, *Wil. Williamſon* ſen. & jun. *John Williamſon*, *Elinor Kenningham*, *Fran. Hobſon* and *Chriſtopher Anderſon*, Pewter, Yarn, and other Goods, to the value of 11 l. 14 s. 6 d. on pretence for the repair, ſweeping, and other uſes, for the Pariſh Worſhip-houſe of *Kilmore*.

Antrim County.

1666. *John Erwin*, for not Paying 7 s. 5 d. demanded for the like uſe, had pewter Diſhes taken from him worth 11 s. 6 d.

1669. *Arthur Haire*, for 5 s. 2 d. had an Iron Pot taken from him worth 8 s.

John Greer, for 3 s. had an Iron Pot taken from him worth 5 s.

John Erwin, for 7 d. had a pewter Diſh taken from him worth 2 s. 6 d.

Cavan County.

Richard Faile, for 1 s. demanded for the like uſe had Goods taken from him worth 3 s.

Tyrone County.

1670. *Thomas Sawyeer* for not paying to the repair of the Seats and Glass-windows of *Benburb* Parish Worship-house, had taken from him (by *Joseph Smith* Warden) a pewter dish worth 2 s.

Wil. Storkdale, for not paying 2 d. for the like use, had taken from him a pair of Pot-hooks (by the said Warden) worth 5 d.

Thomas Baker, for 8 d. demanded, had taken from him by the said Warden a Pan worth 1 s. 6 d.

John Whiteside, for not paying 7 d. had a Bridle taken from him worth 2 s.

Thomas Francis, for not paying 2 s. for the repair of *Ardmagh* Parish place of Worship, had a Mare taked from him (by *Thomas Tate* Constable) worth 10 s.

John Sheppard, for not paying 4 d. had taken from him by the said Constable, a Spit and Cheese-fat worth 2 s. 4 d.

Leinster Province.

Dublin City.

1660. *Samuel Clarridge*, for not paying 2 s. for the repair of *Nicholas* Parish Worship-house, without the Walls, had taken out of his house a pewter Dish worth 4 s. 6 d.

Elizabeth Gardner, for not paying 6 s. 4 d. for the like use, had three pewter Dishes taken from her worth 18 s.

1668. *James Fade*, for such a like use had Goods taken from him worth 1 l. 8 s.

West-Meath County.

1660. *Wil. Slade* of *Athlone*, for not paying 11 s. demanded for the like use, had a Brewing-pan taken from him worth 40 s.

1662. *John Miller*, for not paying 2 s. 6 d. had a Rug took from him worth 10 s.

Kings County

1662. *Henry Fuller*, for not paying about 15 s. demanded for such a use had a Mare taken from him worth 3 l.

Abraham Fuller for not paying about 8 s. had a horse taken from him worth 20 s.

Samuel Strongman for not paying about 18 s. for the like use, had a Mare taken from him worth 40 s.

☞ *Here note that these* 6 l. *worth of goods was taken away, by an order of* James Wyer, *and* Walter Lambert *(called Justice of the peace) towards repair of the Parish Worship house of* Kilmanaghan *in the Barony of* Kilcorsey, *and its about Nine years since, and not yet repaired, let the Parish enquire for the Monys.*

Queens County.

1660. *Thomas Chanders* for not paying 11 s. for the like use, had a Horse taken from him worth 40 s.

1669. *William Edmonson*, for not paying 5 s. 7 d. 3 q. demanded for the repair of the old Mass-house, (called the Church) at *Rosanellis*, had taken from him, by the Wardens and Constable, by Warrant from *Geo. Clapham* Priest of that Parish, and two other Justices (so called) Goods worth 18 s. 6 d.

Thomas Beale for not paying 1 s. 10 d. for the said use had two Cobb-Irons taken from him, worth 8 s.

Godfrey Cantrel for 5 s. 7 d. 3 q. had a Rugg taken from him worth 16 s.

Richard Jackson for 3 s. 8 d. had Goods taken from him worth 8 s. 6 d.

Tobias Pledwel for 1 s. 10 d. had a Pewter Dish taken from him worth 4 s.

Wil. Capton for 2 s. 6 d. had Goods taken from him worth 5 s. 6 d.

Roger Bosewell for 1 s. 10 d. had Goods taken from him worth 3 s. 6 d.

Evan Bevon for 1 s. had Goods taken from him worth 2 s. 8 d.

Richard Scott for 7 s. 3 d. had a Whip-saw taken from him worth 11 s.

Thomas Stevenson for 4 s. 6 d. had a Saw taken from him worth 7 s. 6 d.

William

William Edmondſon, for not paying 3 s. more demanded for the ſaid uſe, had a Mare take from him, worth 3 l. (here's twenty times the value, Horrible Oppreſſion ?) whereby his Plough was hindred, and part of his ſeed time loſt.

William Edmondſon, *Godfry Cantell*, *John Cantrell*, *Richard Jackſon*, *Tobias Pledwell*, *William Capton*, *Roger Boſwell*, *Evan Bevon*, *John Thompſon*, *William Barecroft*, *John Hugg*, *Thomas Stalker*, *Richard Scott*, *and Thomas Stevenſon*, were preſented or indicted at the Seſſions or Aſſizes (by means of the ſaid Prieſt *Clapham*) for not paying to the repair of the ſaid worſhip-houſe at *Roſanellis*; whereupon they were ſerved with Capia's and brought to next Aſſizes, and moſt of them then Committed to Priſon by Judge *Aſton*; notwithſtanding their Goods to much more value then the ſum leavied and demanded, had before that time been taken away from them (for the repair of the ſaid place as aforeſaid)

☞ And the ſaid *George Clapham* Prieſt cauſed 17 of our Friends (called Quakers) to be endicted at the ſame Aſſizes, for not being at his publick Pariſh worſhip for a year by paſt, eſpecially the 6th March laſt paſt, although ſome of them ſo endicted, had been (by his means as aforeſaid) excommunicated and been priſoners above five years on that account, and not yet acquitted.

Mark how Envy and Perſecution engages this Prieſt Clapham *beyond Law, Reaſon, Honeſty or Equity: Who will not be ſatisfied with exceſſive taking away Friends Goods for the repair of his worſhip-houſe, but cauſeth them to be endicted for not paying to the repair thereof, alſo to endict excommunicated men for not joyning with him in his worſhip, when before he had warned the people not to converſe or commerce with them; if he be not both envious and blind, let wiſe men judge; much more might be writ concerning his Cruelty towards Friends, but it would be too tedious to mention.*

Munſter Province.

Cork City and County.

1661. ALexander *Atkniſ* for not paying 24 s demanded for the repair of Pa ariſh worſhip-houſe, had Goods taken from him, worth 2 l. 18 s. 4 d. *Set-*

had Goods taken from him for the like uſe, worth 16 s.

Thomas Michel, for 30 s. demanded for the like uſe, had a piece of Tammy taken from him worth 4 l. 10 s.

George Webber, for the like uſe, had two pieces of Callico taken from him worth 40 s.

1669. *John Geſſuge* had Goods taken from him, for the like uſe worth 6 s. 8 d.

Robert Sandham of *Tonghall* for not paying 3 s. 6 d. demanded for a like uſe, had three pewter Diſhes taken from him worth 8 s.

Limerick City and County.

1661. *John Barnes* had taken from him, by Biſhop *Sings* Order, for the like uſe, two pair of Shoes worth 7 s.

1663. *Edward Kemp*, for not paying 10 s. demanded for the like uſe, was Excommunicated by *James Stern* Arch Deacon, and a *Writ* taken out to apprehend the ſaid *Edward*, who being then at work about Forty Miles from *Limerick* City, had his Houſe there (the Intereſt whereof a little before coſt him 20 l.) taken away from him, by the procurement of Biſhop *Sing* (*not to his Praiſe is it ſpoken*) and the Houſe ſet and let to *John Hunt*, the ſaid Biſhop's Clark, and poſſeſſion thereof given by *Henry Saltfield*, *who threw and thruſt the ſaid* Edward *Kemp's Wife*, *Children and Goods out of the ſaid Houſe.*

Waterford City.

1669. *William Wright*, for not paying 20 s. demanded for great Bells (*that keep a needleſs Noiſe*) had Working-Tools taken from him worth 30 s.

John Chamberlin, for not paying 4 s. 6 d. for the like uſe, had Leather taken from him worth 22 s.

Fourthly,

Fourthly, *These following, for exhorting the People to the Fear of the Lord, and Warning them in publick Places of Worship, Streets and Markets, to Repent, &c. as also for not going to the Church (so called) have suffered much by Fines, long Imprisonments, Cruel Beatings and loss of Goods; which is worse then in* Turky, *where people paying their Taxes are not compelled to the* Alcoron *Worship.*

Ulster Province.

Antrim County.

1663. *Miles Gray*, for exhorting the people to Repentance, and declaring the Day of God's Love unto them through the Streets of *Carrick-fergus*, was put into the Goal there, by Coronel *Charles Meredith*, and the next day expelled the Town, being drove out by *Geo. Spring* the Goaler, who beat him as he turned him out.

The said *Miles* for declaring in like manner unto the people through the Streets of *Colrain*, was (by Order of Major *Durham*) very ill used, and bolted in the Guard-house.

And the said *Miles Gray*, for the like exhorting the people upon a Market day in the Street of *Downe Patrick*, was cruelly beaten by Cap: *Winyard* with a Staff, until it brake in pieces, and so drove unto the Constables House, where he also violently punchr him on the Breast with the end of the broken Staff; and from thence he was brought before *Vere-Essex Cromwell*, who committed him to the County Goal, amongst Thieves and Murderers, where he was kept above a year.

Fermanagh County.

John Edwards, for exhorting the people to Repentance and Amendment of Life, in the publique Place of Worship at *New-*

town, after the Worſhip was ended, was haled and ſent away to Priſon, with his hands tyed behind his back, by order of one Juſtice *Creaton*, and bolted by the Goaler, who demanded 1 s. for the ſame, and was put among the Fellons, and the Goaler took away his Coat from him for that they call the Penny-pot; and at the next Aſſizes he was brought before Judge *Alexander*, who fined him 5 l. for keeping his Hat on, cauſed his Mouth to be ſtopped with a Cloak, and ſentenced him to remain ſix Moneths in Goal, and to pay 100 l.

Cavan County.

1670. *Richard Faile*, *John Fay*, and *Rob. Unthank*, for not going to the Pariſh Worſhip-houſe (called the Church) was taken up by a *Capias*, and by Judge *Kenedy* fined 1 s. and left in Priſon, where they remained about eighteen Weeks, & then were releaſed by an Order from the King's Lt. General and Council of *Ireland*.

Leinſter Province

Kings County.

1665. *Samuel Strongman*, *Abraham Fuller*, *Richard Hunter* and *John Wilſon* were endicted at the Quarter Seſſions at *Birr*, for not hearing Divine Service (as they call it) and fined 1 s. a piece, which Fine, with Fees claimed, came to 11 s. a piece, as *Geo. Sankey* the High Sheriff did compute it; for which the ſaid Sheriff (by his Bailiffs) diſtrained and took,

	s.
From *Samuel Strongman*, Goods worth	18
From *Abraham Fuller*, Pewter and Yarn worth	15
From *Rich. Hunter*, a Horſe, Bridle, &c. worth	17
From *John Wilſon*, a Cow worth	28

Queens County.

1669. *John Edwards*, for warning the people unto Repentance in

in the Parish Worship-house at *Ballinekill*, was cruelly beaten by *Jam. Dunn* Soveraign with a Staff, until it brake in pieces, and with the remaining part in his hand, struck him on the bare head, and then haled him to the Stocks, and there set him for Two Hours, in a cold Winter day.

Wexford County.

Tho. Murford, for speaking in the Fear of the Lord to the People in a publick Place of Worship in *Wexford*, was cruelly beaten, and his Body sorely bruised, and so committed to Prison.

1662. *James Taylor* and *John Blair*, for not going to the publick Worship-house (called the Church) were taken up by a *Capias*, and imprisoned in *Wexford* Goal about twelve Weeks.

1670. *Jonas Chamberlin* and *Wil. Chamberlin*, for speaking a few words of Soberness and Truth to *Edw. Withers* (called a Justice) as he was passing to his Worship, on the 25th of the 10th Moneth, were committed to Prison.

Munster Province.

Cork County and City.

1660. *Lucretia Cook*, for exhorting the people in *Bandonbridge*, to take heed and beware of false Prophets, &c. was committed to the Marshals, and thence to Bridewel, by *John Laundon* Provost, and there kept twenty dayes.

And another Friend, only for looking on Priest *Nycholets* in the publick Worship-house at *Bandon*, was violently pulled and haled, the Priest calling to the Magistrate, saying, *Take him away, take him away* (though the Friend spake not one word) and it made such an uproar, *that the Friend had like to have bin smother'd in the worship-house.*

1669. *Susanna Mitchell*, for bearing Testimony against Priest *Cross's* false Doctrine, in the publick House of Worship in *Cork* City, he being then teaching the Lawfulness of Swearing, which is contrary to the Command of Christ and the Apostle, was committed to Goal, and there kept Prisoner a long time.

1670. *Solomon Eccles*, for going to the Cathedral at *Cork* the 16th of the 8th Moneth, (in Obedience to the Lord's Requlning) and for saying these words (after *Ben. Crosse*, the Priest, had ended his Sermon and Prayer) *That the Prayer of the Wicked was Abomination to the Lord*; whereupon the said Priest said, *Let me Crave a Blessing*; so when he had done, the said Friend was about to speak, and the Souldiers began to pull and hale him; but the Priest said, *Let him alone*; then the said Friend spake and said, *What shall be done to the man that makes Shipwrack of a good Conscience?* (though then it was not known to him, that the said Priest *Crosse* had formerly been a *Presbyterian* Priest in *Dorsetshire*, and had said (*ut ferunt*) *That he had rather go to a Stake and be Burned, then to put on a Surplice*; yet now preacht with a Surplice on) So the Friend was laid hold on, and had before the Mayor, who committed him to Prison, where he was kept ten dayes; and then the Bishop, and *Peter Coldbop* the Governour (like *Ananias* and *Pilate*) accused the said *Solomon Eccles* to the Earl of *Orrery*, President of the Province of *Munster*; for a *Vagabond Quaker*, &c. and so without any Examination of the said Person, who by Law could not be proved a Vagabond) obtained Order to whip him through *Cork* City, which was accordingly executed with great severity, the said *Solomon* being whipt all along the Streets of the City of *Cork*, from North-Gate to South-Gate, and in that time received at least Eighty Seven Lashes or Stripes, and so expelled.

Waterford City.

1660. *Elinor Tatlock*, for going to the publick Worship-house in *Waterford*, and there bearing Testimony against their Will-worship, was put into Bridewel by *John Horton* Recorder; and after several dayes, she and her Husband were turned out of the City from their Children and Family.

Margret Blanch, for exhorting the people to the Fear of the Lord, &c. at a time when she was at a Burial of one of her Relations, was imprisoned six Moneths, and in that time Excommunicated by Bishop *Gore* of *Waterford*, and thereupon kept close Prisoner a long time; and though often very sick and Weak of Body, whilst in Prison, and divers Entreaties made to the said

Bishop,

Bishop, for her Enlargement, or going Home a while for Refreshment, yet was (generally) refused by the said Hard-hearted Bishop: And during her said long Imprisonment at *Waterford*, the same Bishop Excommunicated her Husband, *William Blanch*; and as the said *William Blanch* was riding upon his lawful Occasions in *Tiperary* (another County) was there follow'd and watched, and by *Clonmell* Town seized upon, and committed to the Prison there, where he was kept above a Year, being there twenty Miles distant from his Wife in Prison at *Waterford*, and his Family there; so that neither the Husband and Wife could come to one another (as being Prisoners) nor yet either of them to their Family.

Conaught Province.

Galoway City.

1669. *Solomon Eccles* being moved of the Lord to go a Sign, on the 14th of the 7th Moneth, and that Naked, with Fire and Brimstone burning on his Head, without the Gates of the City, unto a *Papists* Mass-Meeting, and the Friar and People being upon their Knees, he (in the Spirit of the Lord) said, *Wo to these Idolatrous Worshippers; God hath sent me this day to warn you, and to let you see, that if you Repent not, what shall be your Reward:* and so he went over the Bridge into the City, warning them also to Repentance; and when done, he was had to Prison, with his three Friends, *Randal Cotsins*, *Nath. Grubb*, and *Henry Bloodworth*, who accompanied him in his Service; and *Eliz. Harper* visiting them in Prison, was also there detained, and after several Mayes Imprisonment were all released.

Fifthly,

Fifthly and Lastly, *And these following, for not Swearing (for Conscience sake) keeping to Yea and Nay, according to Christ's Command, who said,* Swear not at all; *for not taking off their Hats, and giving men the Honour below; for opening Shops and Working on dayes (by the World called* Holy Dayes) *which the Pope set up; and for owning the Truth,* Christ Jesus, *the Light that lighteth every man that cometh into the World, have been Fined, Imprisoned, Abused, and their Goods taken from them.*

Ulster Province.

Ardmagh County.

1662. *Roger Webb,* being Constable, was called at the Sessions at *Ardmagh*, to give in Presentments, and because (for Conscience sake) he could not Swear, was fined by (Sir) *George Atkinson* in 40 s. for which the Sheriffs Bailiffs took from him a Horse worth 45 s.

1665. *Henry Furnace* sen. because (for Conscience sake) he could not Swear, was fined 20 s. in the Manner Court, for which the Bailiffs took from his Son a Horse worth 30 s.

1669. *James Bradshaw* being summoned to the Manner Court of *Lurgan*, was fined 5 s. (by *John Relly* Seneschal) for not taking off his Hat, and the Bailiffs took Goods from him worth 7 s.

1670. *Christopher Hillary* of *Shankill* Parish, being one of the Militia, under Captain *Draper*; and afterwards convinced of Truth, which leads out of all outward Wars, and Killing Mens Persons, teaching the Royal Law of God, To do to others as one would be done unto, which is not to kill or be killed, and so for Conscience sake could no longer bear Carnal Weapons; for which he was put on a thing called a Wooden-Horse, in *Charlia-mount*, with three Muſquets at each Legg, and ordered so to sit till four inches of Match was burned, and afterwards committed to Goal (but, *quo jure, qua lege*, all or any of this was done — —) and

and at the following Assizes he was cleared by Proclamation, but kept in Prison for Fees; and for the same he is still detained Prisoner.

Cavan County.

1660. *Thomas Lunn* being at his honest Labour near his own house, was taken thence by two Troopers, belonging to Major *Moor*, and dragged between their Horses about two Miles, and cruelly used and beaten, to the astonishment of the Beholders, for no other cause, but being called a *Quaker*.

Leinster Province.

Dublin City.

1669. *Roger Roberts* being summoned to a Court Leet, in *Brabson's* Liberties, to serve as a Jury-man, and because he durst not (for Conscience sake) Swear, and break the Command of Christ, he was (by the Seneschal) fined 5 l. and committed to Prison, where he was kept several dayes.

Wexford County.

1662. *Robert Cuppage*, for refusing to take the Oath of a Grand Jury-man, was committed to Prison by Judge *Griffith*.

John Tottenham, for refusing to take the Oath of High Constable at *Wexford* Sessions, was fined 5 l. and committed to Goal, where he was kept a Prisoner a long time.

Munster Province.

Cork County and City.

1660. *Daniel Massey* opening his Shop in *Bandon-bridge* on a certain day of the Week (called a Holy Day) one *John Braley*, with a party of Armed Towns-men, went into the said *Daniel's* Shop, and by Words and Actions much abused him,

him and his Goods, taking an Iron Pot, and with his own hand broke in two pieces against the Stones, threatning not to leave him worth a Groat (which he might have effected in the Shop, had the rest of his party followed his wicked Example) commanding his Men, *To throw Dirt and Stones into the Shop (and to spare neither Man, Woman or Child)* which spoiled much of his Goods, and himself endangered by stones, one (of about a pound weight) hitting him on the Breast. And the same day one *James Burrel*, with another party of Armed men, went into the said *Daniel's* Shop, and pulled down much of his Goods, trampled them on the ground, and throwed them out into the Street, and smote him on the face, pluckt the Hair off his Head, and much abused him. And the said *Burrell* abused another Friend one *John Exham*, meeting him in the Street, pulled him down to the Ground, kneeled upon him, and beat him so cruelly, that the by-standers cryed out, he will kill the man, he would kill the man.

1661. *Sufanna Mitchell*, for opening her Shop on the day called the twelfth day, was put into the Cage, and there kept several Hours by order of *Walter Cooper* Mayor of *Cork*.

1667. *George Webber*, for the like cause, was hailed out of his Shop, and called Dog, and other scurrilous names, by *Christopher Rye* Mayor of *Cork*, who sent the said *George* to the Marshals: and several other Friends, have been much abused often times, and had their Shops and Goods spoyled by the rude multitude of Boyes, throwing Dirt, &c. encouraged thereto by the said Mayor, being sometimes personally amongst them.

Hugh Scramp, as he was passing along the Streets of *Cork* City was also much abused by the said *Christopher Rye*, who fell violently upon him, beat him, calling him, *Quaking Dogg*, and *Son of a Priest*, &c. also saying, *He could Cut the Throat of him, and a Hundred such*

1669. *Philip Dymond* of *Cork* City, being chosen Constable, and because for (Conscience sake) he could not Swear, was fined 5 l. and committed to Prison, although he proffered to serve and perform the Place as faithfully and Honestly as those that did Swear.

Limerick City and County.

1661. *Richard Pearce, James Craven, John Cobb*, and six Friends more being call'd into the Court, at the Assizes in *Limerick*, before Judge *Alexander*, for meeting together (as their manner is) to worship God, were fined 5 l. a piece for wearing their Hats on their heads (which is the proper place to wear a Hat) and so committed to Prison

Waterford City.

1666. *William Wright*, for working and following his lawful Labour on a Week day (by some called a Holy-day) was Excommunicated, and after a Harsh and Cruel manner taken up, and had to Goal (by the Bishop's means) and there kept a close Prisoner a long time, and not suffered to go to his Family (it being a great prejudice to him and his Trade, being a Joyner) and the subsistance of his Wife, Children and Family depended on him.

☞ And it is to be Noted, *That the said Bishop* Gore *caus'd one* Jer. Hankes, *for the very same cause, to be Excommunicated, and likewise committed to Goal, where he was also kept close Prisoner a long time, and at last falling sick, the Bp. was desired to grant him leave to go home, in order to his recovery, but the cruel Bishop refused, and so the Prisoner dy'd in Goal, leaving his Body there, as a Testimony against the observation of days (set up at first by the Pope, and since commanded to be kept) without Scripture Authority, which allow 6. days in the week to work on) also leaving his Wife and poor Children to the Charity of well-minded people; for the man was but (outwardly) poor, and by Trade a Shoe-maker. The reason why we mention this mans Sufferings, is because, though he was not one of us, yet he was so much of our Principle, as to bear his Testimony (with the loss of Liberty and Life it self) against the (originally Papal) Institution of observing Holy-days (so called) and also, to manifest the cruelty of the said Bp. who would not admit the poor Prisoner to go out of Goal, to endeavour the preservation of his Life; an account of his Death, or loss of Life, in that manner must assuredly be rendred to God: Let the Party concern'd deeply consider this & lay it to heart, and repent, & beware of being any occasion, or guilty of the like for the future: and will not all sober people judge it just & equal, that the said Party do take care for his poor Wife and Children, that if it be possible this Blood may be expiated, which otherwise cannot but ascend to the Lord God that created him, and the Cry of the Widdow and Fatherless reach unto his Ear.*

AN Occasional Treatise.

READER,

BY the foregoing Relation, the Fruits of the Persecuting Priests and Magistrates appear, how, when, where, for what, and by whom we have thus suffered; its now requisite a little to shew the Grounds and Reasons of our Principles and Practices, for which occasion is thus taken against us, and then it will be the more easie to discern the Innocency of our Cause, and the Unchristian-like spirit of our Persecutors.

And forasmuch as there is not only a great Difference betwixt us and the literal Professors of *Christianity*, touching the Worship and Service of the True and Living God, but that the greatest part of all our Sufferings is (generally) for, and on the account of our Worship to God (for that God was and is to be worshipped, is owned by all called *Christians*; but how, and by what, few do understand; and that God had a People that truly worshipped him in all Ages, is recorded in the holy Scriptures of Truth, and though they differed *in Manner* and *Place*, yet however, all that worshipped acceptably, 'twas by Faith in the Seed) therefore we shall begin with that Branch, of our meeting together to wait upon and worship the Lord.

First,

First, *As for our meeting frequently together, to seek the Lord, by waiting upon him in his holy Fear, and to Worship him in the Spirit and in the Truth, which is the only acceptable Worship with God; we have (amongst many more) these brief ensuing Grounds and Reasons.*

First, BEcause the Lord hath thus perswaded our Hearts, by his good Spirit, to meet often together, to have our minds exercised in his Fear and Worship, to wait upon him for more Light, to know and understand more of his Heavenly Will (which is revealed by his holy Spirit) as well what is our Duty towards him, and all men, as to know his Will towards us; and by the Light, or Manifestation of himself by his Spirit, we come to know and believe that he is a Spirit, and is to be worshipped (in his own Nature) in the Spirit and in the Truth, it being mans Duty to wait upon God in and by that of himself, made manifest in man, which only and truly shews him how, when, where, and after what manner God will be worshipped: For if God (who is invisible) be a Spirit, and therein to be worshipped, then nothing less then of the same Nature will reveal God to man, and shew him how to serve and worship God aright; and therefore of necessity for all that intend either to know the Mind of God, or their Duty to him, to be very serious and weighty in their approachings to worship God, in order to conduct the mind of man to seek after, and know the Will of God, it being a weighty Work to worship the Lord God aright; and to the end we may perform a Worship which may be acceptable in his sight, therefore it is we thus meet together, to seek his Face (with our minds waiting and stayed in his Light, and measure of his Spirit) to open our Understandings in the Mysteries of his Heavenly Kingdom, that we may know how to live and walk in this Life, as becometh true

Isa. 42. 4. *Phil.* 3. 15. *Gal.* 1. 15. 1 *Cor.* 2. 10. *Mat.* 11. 25. *Luke* 4. 23. *Mat.* 5. 16. *Joh.* 15. 8. 2 *Cor.* 6. 20.

 Christians,

Christians, to answer the End for which we were created, that is, To glorifie God, and to keep our selves unspotted of the Word, which is pure Religion, *Ja.*1.27. And thus by Faith was God worshipp'd before the Law, from *Adam* till *Moses*; for God having made man in his own Image, capable to serve and obey him, and to enjoy his blessed Presence; but man by Transgression lost his Place and happy Estate, and so was drove out from God, yet not without a Promise of the Seed (Christ) to bruise the Serpent's head; and though thus expelled, yet was it his Duty to Serve, Fear and Worship the Lord God his Creator, as apppears by the practice of *Adam*'s first Sons, who worshipped God by offering Sacrifices each of them according to the perswasion of their Hearts and Understandings; *Gen.* 3.3,4,5. *Cain* (the first Birth) offered the Fruit of the Ground; *Abel* (the second Birth) offered the Firstlings of his Flock, and the Fat thereof, and he, and his Offering, or Worship was accepted; but unto *Cain* God had no respect, as offering from that which was cursed; and he not finding Acceptance with God in his said Service, then Envy and Wrath arose in him, and he Murthered his Innocent Brother. [Mark] Here is the first Persecution about Religion, here are the two Seeds and the two Births, of which, and from whence spring s all the Natures, and Lines, and Worships of all Men in the World ever since, and from hence its easie to know of what Race every Worship is of; Persecutors are of and from envious *Cain*; And is it not below a man, or at least as a good man, to be ranked of the Race of cursed *Cain*? for shame then let all men forbare to persecute about Religion; for you see who is the Father; and whosoever persecutes, its a manifest token that he finds no Acceptance with God in his own Worship, and so seeks to be revenged on his Brother, on him that finds Peace with God in his Offering or Worshipping, even on Righteous *Abel*. And by Faith in the promised Seed, Christ, not only *Abel*, but even all the rest of the holy Patriarchs, *Noah*, *Abraham*, *Isaac*, and *Jacob*, *&c.* performed their acceptable Services and Worships to God, offering and worshipping in divers Places and Manners, and yet without Scripture or written Rules; and though they had not a written Law, or outward Rule, to direct them how to worship God, yet had they the Everlasting Rule, God's Spirit (which

was before Writings were, by which they were surely acted and truly guided how to live and walk towards God and towards man, and how to perform a Worship to God, that might be acceptable in his sight, as the Scriptures testifie: And thus by Faith, through all these Types, Figures and Sacrifices under the Law was God truly worshipped, a contrite Heart being more esteemed by God, then Burnt-Offerings and Sacrifices, *Psal.* 51. 16, 17. 1 *Sam.* 15. 22.

Secondly, Because its our Duty so to meet to seek and worship God, who is worthy to be sought unto, and waited on, by all that make Profession of him, as tending to the Honour of his holy Name, and Advancement of his Blessed Truth, and to the Benefit and Comfort of our own Souls, as appears by the Practice of the Saints of old, who feared the Lord, and spake often one to another, and the Lord hearkened, and heard, and a Book of Remembrance was written before him, for them that feared the Lord, and thought upon his Name; *And they shall be mine in that day* (saith the Lord) *when I make up my Jewels*, Mal. 3. 16, 17. So that in consideration of the Omnipotency of God, who (as we are his Creatures, much more his People that fear him, and his Children that believe in him) doth expect our continual dependance on him, as being ready to hear and answer our breathing Desires, and to supply us with every Good Thing needful for us, *Lam.* 3. 25, 26. We have good Grounds thus to wait and meet, 1st, From the Promise of Christ Jesus, who said, *Mat.* 18. 20. *Where two or three are gathered together in my Name, there will I be in the midst of them*; and we have found him faithful that hath promised, read *Mat.* 7. 7. to 12. 2dly, From the Command of Christ to his Apostles, *Acts* 1. 4. whose Duty it was to wait upon God for further Manifestation of his Mind and Will; for though they had heard Christ's Divine Doctrine, seen his Marvellous Miracles, and been long conversant with him in the Flesh; yet mark what he said unto them, when he was to leave them, (*Mat.* 26. 11. for he (as in the Flesh) was not alwayes to stay with them, which they were ignorant of) *Its expedient for you that I go away; for if I go not away, the Comforter will not come unto you; and when the Comforter* (*the Spirit of Truth*) *is come, he will guide you*

into

into all Truth, and will dwell with you, and shall be in you, and shall teach you all things, and abide with you forever, Joh. 14. 2, 3, 16, to 27. (Mark here, the Spirit was to be their Rule or Guide, and their Teacher in all things) Yet after his Resurrection, they being assembled and met together, were commanded not to depart from *Jerusalem*, but to wait there for the Promise of the Father, or (as *Luke* writes, *Luke* 24. 32, 45, 49.) until they were endued with Power from on High, which should open their Understandings, to understand the Scriptures, and the Mysteries of God's Kingdom, which Promise of Christ was fulfilled, *Acts* 2. for the Comforter, the holy Spirit, did come upon them at their Meeting at *Jerusalem*, to lead them into all Truth, according to Christ's Promise: Here thou mayst see that the very Apostles, who had the Scriptures before (as we have) and had been so long with Christ, yet they had not learned all things, nor understood they the Scriptures then (no more then they are now) till the Spirit enlightened and endued them. Well then, Have not we great need now to meet together, and wait for Christ's fulfilling this Promise to us, to be taught all things, that we may understand the Scriptures, which are as a Book sealed from all those that are not led by the Measure of God's Spirit (which we do Witness) which only can open them (they being not of any private Interpretation) 2 *Pet.* 1. 20, 21. And therefore the Apostle enjoyns the converted *Hebrews*, To hold fast the Profession of their Faith without wavering, and not to forsake the Assembling of themselves together, as the manner of some was; but exhort one another, and so much the more as the day approaches, *Heb.* 10. 23, 24, 25. And we are of the same Faith and Principle, and therefore we cannot but meet together, and exhort one another, as an Expression of our Duty, and thereby we make Confession to the Truth, by holding fast our Profession thereof; and we dare not forsake our thus assembling in the Service and Worship of God, as the manner of some then was, and now is, who for fear lose the Testimony of their Profession, creeping into Corners, and sheltring from the Storms; pleading Policy to *forbear, and not give Offence, &c.* But our Profession being grounded on the Foundation Principle of true Religion, the Light, Christ Jesus, we are made willing (by the good and comfortable Effects we have received by our said Meet-

ings

ings and Waitings upon God (having often in our Aſſemblies felt and enjoyed God's heavenly Life and bleſſed Preſence, to the great Refreſhment of our Souls) and encouraged to continue conſtant in this Practice without being afraid or aſhamed, *Luke* 1. 74, 75. (having ſuch Divine Authority for our ſo doing) though Sufferings (even to the loſs of all outwardly) ſhould atttend us. And our Duty herein is confirmed from the Practice of Chriſt Jeſus, and his bleſſed Apoſtles and Diſciples, and alſo the primitive *Chriſtians*, (*Acts* 2. 41, 42, to the end) who, as faſt as they were convinced and gathered out of all other Worſhips (whether National or particular Sects) did thus aſſemble, or meet together, in Houſes, Fields, &c. though the Laws of the Lands, or Power of the chief Rulers, did neither tollerate nor encourage them, but rather edict to the contrary; yet they did neither deſiſt or decline Meetings, knowing it be their Duties, and having found the vertue thereof by Chriſt's Promiſe fulfilled to them in & at their Waitings upon God, *Acts* 4. 17, 18, 19, 20, 21. And our Perſecutors may as well ſay, That Chriſt, his Apoſtles, Diſciples & primitive Chriſtians were diſſobedient to the then chief Authority, in not deſiſting or declining preaching the Truth, or meeting together in the Name of Jeſus, as Perſecute us for the like now? *Acts* 5. 28, 29, 42.

Thirdly, As the Spirit of God, Scripture Authority, and the Practice of the Saints, Chriſt, his Diſciples and primitive *Chriſtians*, do juſtifie our thus meeting; ſo now let us a little reaſon with men, who (if guided by Reaſon) cannot but witneſs for us, to the Innocency of our Sufferings, for this Duty and Practice of our thus meeting to wait upon and worſhip God: And can any one called a *Chriſtian* (if moderate) ſay, *That its a Crime to meet to worſhip God?* if not, then our meeting for that end is juſt and lawful; neither are our Aſſemblies prejuditial to any: What Evil Act was ever found amongſt us at our ſaid Meetings? What Conſpiracies can there be in a Silent Meeting? or, what Deſign can be contrived in a mixt Multitude, where the Doors are open for any to come in, to hear or ſee what is ſaid or done? or What ill Effects or bad Conſequences to the Government in general (either in the former, or this preſent Powers time) or to any Perſon

Perſon in particular have our ſaid Meetings produced? have not both our Principles and Practices ſufficiently evidenced our Innocency herein? let our Neighbours, and all that know us give their Teſtimony in this caſe. And indeed, if Reaſon rule men (as it ought) then (upon a ſtrict ſcrutiny into this thing) there will be no Ground or Foundation (*in rerum natura*) for any Jealouſie of us, who are but a few, mean, innocent People, that fear the Living God, and are not ſeeking a Kingdom or Power below; but a City, whoſe Maker and Builder is God; and Power againſt our inward and ſpiritual Enemies, *Heb.* 11.10,14,15,16. *Luke* 22. 29, 30. Or can any ingenious or unbyaſed men truely ſay, *That they are* (re vera) *in any Terror of our ſaid Meetings, or really in fear that any thing* (in ſuch an open and mixt Multitude) *can be deſigned to the prejudice of the preſent Powers, or Peace of the Country*; but rather, *all this diſturbing our peaceable Meetings, and perſecuting us for the ſame, proceeds* (moſtly) *from ſuch profeſſing Prieſts and Magiſtrates* (without the Poſſeſſion) *who* (that they may appear to run paralel with the high Tides of the Times, and to ſwim ſwiftly with the Streams of the Seaſons, thereby to ingratiate themſelves) *are forward to perſecute us, becauſe we cannot change and conform* (as they do) *contrary to our Conſciences?* And beſides, ſeeing every man muſt render an account to God for himſelf, how then will it ſerve, or, who will ſtand betwixt God and a mans Soul, if the man hath acted contrary to his own Underſtanding and Conſcience? Can Prieſt or Magiſtrate then plead for, or be heard againſt Conſcience it ſelf (which is more then a Thouſand Witneſſes) to excuſe the Guilty Soul before God? or, Would our Perſecutors be compelled to a Worſhip contrary to their own Conſciences? So that let our Perſecutors pretend what they will or can, it is evidently matter of Conſcience, rightly informed and ſurely grounded, even God's Spirit, Scripture Authority, and the Practice of the Saints and primitive *Chriſtians*, that makes us thus meet, and wait upon, and worſhip God, and ſuffer thus for the ſame.

Secondly,

Secondly, *Touching our not paying* Tythes *and* Maintenance *to the Priests and their Clarks, we have good Ground for the same.* For,

First, BEfore the Law *Abraham* was the first (we read of) who having rescued his Brother *Lot*, by force of Arms, from the four vanquished Kings, gave the Tenth of the Spoil unto *Milchizedeck*, Priest of the most High God, *Gen.* 14. 20. Here the Original of Tythes was a free Gift, and not a general Command; for then all Princes should have paid the Tenth of their Spoils. And *Jacob* also vowed the giving of the Tenths unto God, *Gen.* 28. 22.

Secondly, Under the Law, Tythes were ordained of God, *Deut.* 14. 29. for the *Levite*, Strangers, Widdows and Fatherless; and they were to be brought into God's Store-house, to be dispenced to the *Levite*, (who had no Inheritance with his Brethren) and Priesthood) for their continual attendance about the Alter, Sacrifices, Offerings, &c. *Num.* 18. 24. And the with-holding of Tythes, or the not duly paying of them, on this account, was no less then a Robbery done to God, *Mal.* 3, 8, 9, 10. (and incurred a Curse, and not Imprisonment to Death, as they do now, who set them up without Command from Christ) who ordained them (amongst other things) holy, and were to continue in force as long as the *Levitical* Priesthood, Law, and the Ordinances thereof lasted.

Thirdly, But when the fulness of time was, that the Messiah Christ Jesus, *Gal.* 4. 4.) came, of whom *Moses* Prophesied, saying, *Him shall you hear in all things*; and whom the Priests and *Jews* (by the Scriptures) professed should come, yet when he came, they believed not in his then appearance in the Flesh, no more then the literal Professors of this Age can believe in his now Spiritual Appearance, (*Rom* 10. 16. 21.) And Christ Jesus did chuse Apostles out of the Disciples that believed in him, who were of several Tribes, and not out of the Priests, or Tribe of *Levi* only, and he ordain'd them & more Disciples, and gave them Power and Au-

thority, and sent them forth to preach the Gospel, *Luke* 6. 13. & chap. 9. from 1. to 8. & chap. 10. from 1. to 10. Here was neither Paper nor Parchment Commission, nor their Authority to preach derived from the *Jewish* Rulers or *Roman* Power: and for this their Gospel Mission and Preaching he instituted and appointed them a Gospel Maintenance, suitable to their Gospel Dispensation Ministry, read *Mat.* 10. *Mark* 6. 8. *Luke* 9. & 10. where Christ (giving the verbal Commission to the Gospel Preachers) saith, *Freely ye have received, freely give; provide neither Silver, Gold, Brass, Scrip nor Bread for your Journey; salute no man by the way; the Workman is worthy of his Meat; and into what Town or City soever ye enter, enquire who is worthy, &c.* And after they had performed their Service, and returned to Christ, they rejoyced, they complained not of a hard Master, or hard Commission, or of want in their Gospel Service of Preaching and Journeys, neither asked they for any Augmentation; for they lacked nothing, *Luke* 22. 35. This was the first Call and Ordination of Gospel Preachers, as also, the Allowance and Maintenance for them, and here is Scripture for it. Come now ye that say, *You are the Ministers of the Gospel*; and say, (for you do but say) *That the Scripture is the standing Rule*; let us try you by that Rule; for we dearly own and love the Scriptures of Truth, which were given forth by the Inspiration of God; for they are profitable *for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, 2 Tim. 3. 16. and we wish in our Hearts you would come so far as to the Rule of the Scriptures; for then must you deny your Call, Ordination, Commission, and manner of Maintenance; yea, your Doctrine, Discipline, Worship, Manner and Places of Worship, and Compulsion to your Worship, with all your Height, Pomp, Mastership, Lordliness and Court-Powers, as being expresly contrary to the Scriptures: so that in the true Ballance you are found wanting, and (by the very Scales and Waights, which you have chosen to be weighed in and by) you cannot hold out Waight and Measure by that which ye your selves say is the Rule (*viz.*) *the Scriptures*. And so Christ in his Gospel Institution of Ministry never ordained Tythes, or any other *compulsive way* or

Mat. 20. 26. and 23. 10. 1 *Pet.* 5. 2, 3. *Luke* 22. 24, 25, 26. 2 *Cor.* 4. 5. *Da.* 5 27.

means

means for his Ministers Means and Maintenance; but ordered a Maintenance (as before said) suitable to the Gospel, *A free Gospel, and a free Maintenance*: and Christ being offered up, ended the Law, and first Priesthood, and the Commandment that gave them Tythes, with all its Ordinances, Offerings, Sacrifices, Tythes, &c. he remaining a Priest forever, *Heb.* 7. 12. and chap. 9. verf. 10, 11, 14.

Fourthly, In the primitive Church's time, when there were many Disciples and Gospel Ministers, that preached to the *Jews*, and other Nations, at great distances, the Management whereof must needs be supported with a suitable Charge and Maintenance; yet no mention of Tythes, nor petitioning the Rulers, either for Authority to preach, or Maintenance for their Preaching and Service in their Ministry; for they that were sent forth by Christ, were content with his Allowance; and the Churches made provision for all such necessary Supplies, and also for the Poor, by their Free Collections and Voluntary Contributions, and there was no Lack or Complaint, *Rom.* 15. 26. So that as under the Law God ordained Tythes for the *Priests* and *Levites* (that were employ'd about the Temple-worship, Sacrifices, &c. and for the Widdow and Fatherless, &c. so under the Gospel, Christ Jesus (the Saints and true *Christians* Law-giver) hath alotted and provided for his Ministers, that he calls, and sends forth to preach the Gospel; and his Church takes care of their Poor, who appointed men to see that nothing was lacking, *Acts* 6. 3. 1 *Cor.* 16. 12. Is not this good Gospel Order? and this we are for. And the Apostle to the *Hebrews* (in a great part of his Epistle to them) strives to bring them off from under the Law, the first Priesthood, and all the Ordinances pertaining thereunto, unto Christ Jesus (the Everlasting High Priest) *Heb.* chap. 3. to chap. 11. shewing them the invalidity of the Law and its Ordinances, in comparison of Christ; as also, how that they are ended and fulfilled in Christ, saying, *The Priesthood being changed, there is made of nieceſſity a change also of the Law*, and a change of the Command concerning their Maintenance; the first Priesthood terminating in and by Jesus Christ, the perpetual High Priest: So here's an end of the *Levitical* Priesthood, Off rings,

Tythes, &c. But if all this will not satisfie, and that any will yet plead for Tythes, *jure divino*, and so deny Christ to be come, and the Law, and Priesthood, and the Command to be changed; then we answer and say, 1st, Be sure that he that claims Tythes be a *Levite*, of the Tribe (natural) of *Levi*, that hath no Inheritance with the rest of the Tribes; and that he wholy gives himself to the Service of the Alter, Temple, Offerings, Sacrifices; and he himself to offer his Heave-Offerings: 2dly, Let him that payeth the Tythes be an *Israelite*, of one of the other 11 Tribes, naturally descended of the other 11 Sons of *Jacob* (afterwards called *Israel*) *Jews* or *Israelites*: 3dly, Let the very Tythes be brought into a publick Store-house, and part given to the *Levite*, part to the Widdow, part to the Stranger, and part to the Fatherless; and look that the *Levite* hath no more then his due, a part, that the rest may have their parts (for they have as much Right as the *Levite*) left the *Levite* get all (as the Priests do in our dayes that take Tythes) and let the Law (that was in force before Christ came in the Flesh) be fulfilled; which if done, yet such do not acknowledge Christ come in the Flesh: But we are of the *Gentiles* Stock, of another Race or Line natural, and therefore are not in the least concerned in any respect about Tythes, the Law and its Ordinances; for Sacrifices, Tythes, Priest-Maintenance, &c. being given and delivered to the *Israelites*, and not to the *Gentiles*.

Objection, *If Christ, by his coming, ended the Law, Priesthood, Tythes, &c. and ordained another way of Maintenance for Gospel Ministers, as is before shewed; and that the Churches, in the primitive Times of Christianity, practized so; how comes it to pass, that the Ministers of our Nations, and perochial Congregations, in these Gospel times, do now not only demand, but force us to pay them Tythes, or other Maintenance, compulsively?*

Answer, The Apostles in their dayes fore-told and prophesied of the great Apostacy that would ensue them (1 *John* 4. 1, 3. 2 *Pet.* 2. 1, 2, 3. 2 *John* 7. *Jude* 11, 18.) for in their times, and whilst the primitive Church kept the good Gospel-Order, there was no such thing as Tythes amongst them, nor yet any other compelling way, either of Maintenance for the Ministry, or

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forcing to worship; but as the Apostacy crept in, and spread it self over Nations, in and by which the Apostates lost the true Power of God, and thereby the good Gospel-order; and then they framed and set up Worship, Orders and Maintenance in their own Imaginations (for their self-interest, and to maintain themselves in Pride) yet not without some likely Imitations, to cover themselves, and delude the people into a belief, that their Wayes and Worships were all right, and for a while kept up some part of the primitive Form; and so they (being erred from the Power and Guidance of God's Spirit, that should call and send forth Ministers, as at the first, that would be content with Christ's Allowance; at last, lost the very Form it self, and so invented Forms, Ways, Worships and ordaining Ministers, and then durst not trust to the Charity and free Benevolence of the People or Churches, nor yet to Christ's Allowance; and then (amongst other things) set up Tythes again (that had been ever discontinued among the true Christians) pretending Scripture Plea, *viz. That it was the way of the Priests Maintenance under the Law*; and the People being (with their Teachers) in the Apostacy, and so their Understandings darkened, could not tell but that both their Teachers, and their way of Maintenance, together with the Worship, and the Form of Worship, was all well (so great was the Apostacy) *Rev.* 18. 3. and thus the Whore (*Mystery Babylon*) with her enticing Cup of Fornication, made Nations and People drink of, and be drunk with her Abominations. And as History relates (*Selden*) there was in these Nations no mention of Tythes in the first Three Hundred Years after Christ, Free Benevolence being the Maintenance; and then the *Pagans* much crushed the *Christians* in *England*; and after that *Popery* increased, and by degrees brought not only the *Pagans*, but the *Christians* in *England* (generally) to *Popery*, and then Tythes (that had neither by the true *Christians*, nor yet by the *Pagans*, been ever paid) were set up, yet but as a Gift, and for a while given and dispenced to the Priests and the Poor; but in tract of Time, Prescription was pleaded for payment of them, till at last Ecclesiastical Courts were set up to demand and recover them, for the use only of the Clergy, the Poor being then excluded, though the Poor was the Cloak, under which pretense they *Act. & Mon.*

Thorp Huss. got so much interest at first, as to set them up; against the payment whereof several Martyrs bore Testimony.

Then King *Henry* the Eighth and his Parliament (being *Papists*) made a Law for the payment of Tythes to the Clergy (then Popish) which was the first Establishment of Tythes by Civil Law; but when the said King fell out with the Pope, and denyed his Supremacy, and pulled down many Abbies and Monasteries, he then appropriated the Title of *Supream Head of the Church* (instead of the Pope) and most of the Tythes to himself; and some of the Tythes he kept, other some he gave and sold to Lay-men, and so came Lay-men first to be entituled unto Tythes; and the rest of the Tythes (not so appropriated) he, and King *Edward* his Son, confirmed to the Clergy, yet left the Tryal of them unto Ecclesiastical Courts.

And thus the Maintenance that Christ appointed for true *Christian* Gospel-Ministers, which was *Food and Rayment*, came to be sleighted and lost, and Tythes set up (as aforesaid) instead thereof; and this is a manifest Token that the Priests now adayes (called Ministers, nay, they would be called and esteemed as Gospel-Ministers) are not the true Ministers of the Gospel, or true Gospel-Ministers, because they will not be content with a Gospel-Maintenance, Christ's Allowance; but flee for Refuge and Power to the old Laws of the Land (made by *Papists*, for the *Popish* Clergy) for their Maintenance; and thus the Plea for Tythes *jure divino*, is turned unto *jure humano*.

And if now Lay-men plead Inheritance and Law for Tythes, yet in the ground the derivation of them is from their being paid at first in right to the *Jewish* Priesthood, and since the Apostacy unto the (*Popish*) Priesthood: for since the Apostacy, the Clergy were invested in them, in right of the Priesthood, so the Priesthood is the Original; and the first Pristhood being ended and changed (by the coming of Christ) the Law for Tythes, Sacrifices, &c. is also changed and dissannulled; therefore this Plea, of the Transmutation of the property of Tythes from *jus divinum* to *jus humanum*, will not serve in sound reason, nor by Scripture, to exact Tythes from true *Christians*, nor yet for them to pay Tythes either to the Clergy or Lay-men. And the Apostles continued in Christ's Doctrine, and preached the Gospel freely,

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coveting no mans Silver, Gold or Apparel; but laboured with their hands, that neither they nor their Gospel might be chargeable, 1 *Cor.* 9. 18.

And *Paul* layes down in his Epistle, 1 *Tim.* 3. the Quallification of Ministers and Bishops, That they must not be Strikers, nor Covetous, nor greedy of filthy Lucre, nor Proud, &c. and against such as preach for Lucre, and make Merchandize of the Word, both he and several of the Apostles bore Testimony, as may be seen in the Scriptures.

And there having been so many Volumns published of late by several of our Friends against Tythes (enough to satisfie a moderate and rational man) against the use of them (whether by payment or reception) in these our Gospel dayes, that we need not enlarge hereon; and besides, the Understandings of people in our Nations are so enlightened, that very few do pay Tythes on the account of Conscience or Scripture Authority, but as being constrained thereunto against their Wills; for as peoples eyes are opened, by believing in, and embracing the true Light, Christ Jesus, they will easily see over the Apostacy, unto the primitive true *Christians* times, and so to discern the true Gospel-Ministers, and their Allowances by Christ, from the now (National) parochal hired Priests, and their Maintenance by Tythes and forced wayes, set up by men; and that by the Scriptures of Truth Tythes and forced means is not a Maintenance for Gospel Ministers and that he that takes, and he that pays Tythes now, do both deny Christ come in the Flesh.

Thirdly, *Touching our not paying to the repair of the Parish or publick Houses of Worship (called Churches) we have good Ground.*

First, BEcause there is no Example for this from the Antient People of God, the *Jews*, either in building, or re-edifying and repairing of the Temple of *Jerusalem* (a Place Appointed and expresly Commanded of God to be built) For, neither did *David*, that prepaired abundance for the Building of it; nor yet *Solomon* his Son, that built it; nor yet *Zerubbabel* and the *Jews* that Re-built and repaired

repaired it, would admit of any of the *Gentiles*, or ſtrange Nations to help or aſſiſt them therein; for when their Adverſaries proffered help, they refuſed acceptance, ſaying, *You have nothing to do with us to build a Houſe unto our God; we our ſelves together will build it unto the Lord God of* Iſrael, *Ezra* 4. 1,2,3. So that the *Jews*, for the love and zeal they bore to God, and his Worſhip, denied thoſe that were not of their Religion (that joyned not with them in their Worſhip) to help them to rebuild or repair the Temple, which was the Place for the *Jews* to worſhip at; and this is contrary to you that call your ſelves Chriſtians, that compel others (not of you) to build & mend your Places of worſhip.

Secondly, Becauſe there is no Example from the Primitive true Chriſtians; for after Chriſt came (who ended the Temple Worſhip, &c.) there were many thouſands both of the *Jews* and *Gentiles* converted to the Faith, and met in ſeveral Places and Houſes to worſhip God, (*Acts* 11. 26. & 20. 20. & 28. 30.) yet we do not read that they either impoſed upon one another, or compelled the *Jews* or *Gentiles* (from whom they were turned) to build up Places of Worſhip; nor yet that the unconverted *Jews* and *Gentiles* compelled the *Chriſtians* either to build or repair the *Jews* Synagogues, or *Diana's* Temple.

Thirdly, There is no equity or reaſon for us to pay to the building or repairing of thoſe now Places of Worſhip (called Churches) for God hath ſo perſwaded our hearts, that we cannot joyn with them that go to worſhip there, we having good Scripture ground, both againſt the Worſhip it ſelf, the manner of worſhipping, and the Worſhippers; and therefore we refuſe to go to the Place. And can we do leſs then appeal to the equal Principle of God in men, Whether it is not repugnant to right Reaſon and Equity, for the Prieſts, and others to ask, much more to aſſeſs and compel (by taking away our Goods, exceſſively) to pay to the building or repair of their Places of Worſhip, (called Churches) which they themſelves (and not we) make uſe of? for we diſown them in their Will-worſhip, (2 *Tim.* 3. 5.) where is taught for Doctrine the

G. Clapham Prieſt of Mountmelick, and Geo. Walker Prieſt of Kilmore.

the Commandments of men, *Mat.*15. & 9. and where Preſcriptions and Traditions of men form out a (compulſive) way of worſhip, for Time, Place, Manner and Matter, as being contrary to Chriſt's Speech to the Woman of *Samaria*, *Neither in this Mountain* (where the Patriachs worſhipped) *nor yet at* Jeruſalem (the place commanded by God to be built for him (once) to be worſhipped in) *but the Hour cometh, and now is* (ſaid he) *that the true Worſhippers ſhall worſhip God in Spirit, and in Truth; for ſuch the Father ſeeks to Worſhip him: and he is a Spirit, and they that worſhip him muſt worſhip in the Spirit*, Joh.4.21,22,23,24. And further, doth not this manifeſt, that the litteral Profeſſors of *Chriſtianity* in this Age are grown very cold, much below God's ancient People, the *Jews*, who, for all they had been baniſhed out of their own Country, and been Captives in a ſtrange Land, in *Caldea* and *Perſia* 77 Years, yet at their return to *Judea*, would not ſuffer any that were not of their Religion and came not to their Worſhip, to help them to re-edifie & repair the Temple, commanded of God to be built? is not this much unlike this Generation of men, that by force make havock of us and our Goods, for not helping them to build and repair their now places of Pariſh-Worſhip (called Churches) for which they have no Command from God to build or repair? So now this may ſerve to inform people how innocently, and that for Conſcience ſake we ſuffer in this thing; and that our Perſecutors have neither Example of God's Antient People, nor of the primitive true *Chriſtians*, nor yet Reaſon or Equity on their ſides for what they have done againſt us herein.

Fourthly, *For not going to the publick Worſhip, and not joyning with them in their Worſhip at their ſaid places (called Churches). and for Reproving and Exhorting them to fear God in the ſaid Places, and in Streets and Markets, as we are commanded of the Lord, we have good Ground, though we have or may ſuffer for the ſame.*

Firſt, For it appears by the Scriptures of Truth, that in the Infancy of the World, even before there was any written Law, or outward Rule commanded or preſcribed by God, that People then offered or worſhipped God each of them according

to the perſwaſion of their own hearts and minds (as is hinted at in the firſt Branch) For *Abel* did not joyn with *Cain* in offering Sacrifices, nor did either of them ſeek to compel the other to worſhip or offer after his way or manner; but each of them (and ſo of the ſucceeding People and Generations until the Law) offered and worſhipped in divers Places & Manners, according as they were led and guided in their reſpective Underſtandings; and ſuch of them as offered in the true Faith of the promiſed Seed (Chriſt) were accepted in their performances; and thoſe that did not ſo offer were rejected: Thus *Abel* offer'd, where, what, and when he pleaſed, offering of the Firſtlings of his Flock, and the Fat thereof, unto which (being in the true Faith) the Lord had reſpect. And *Cain* he likewiſe offered how, when, and what he pleaſed, viz. Of the Fruit of the Ground, which was not accepted with God; and ſo he perſecuted and killed his innocent Brother, Righteous *Abel*. And *Enoch* walked with God, and not after the manner of mens Wickedneſs then, and thereby pleaſed God, and was tranſlated. *Noah* a juſt man, a Preacher of Righteouſneſs, who alſo walked with God, and not after the manner of, or with the wicked World then, found Grace with the Lord, and he and his Family were ſaved from the Deluge of the World; and he built an Altar unto the Lord, and thereon offered Burnt-Offerings of every clean Fowl, and every clean Beaſt, which was a ſweet Savour unto the Lord. *Abraham*, God's Friend, believing in God that appeared unto him, obtained Favour, and was called, *The Father of the Faithful*; the Lord called him out of his own Country, and from his Kindred and Father's Houſe, and he obeyed, and went with his Family into *Canaan*, a Land Promiſed to his Seed, where he dwelt; and built an Alter unto the Lord at *Sichem* and *Bethel*; thence he ſojourned into *Egypt*, and returned into *Canaan*, and built an Alter at *Mamre*, and the Word of the Lord came unto him, and God appeared unto him, and made himſelf known (by his Name, *The Almighty God*) unto *Abraham*, and ſaid, *Walk before me (walk in*

Gen. 4. 4.
Heb. 11. 4.
Gen. 4. 3, 5, 6, 7, 8.
Gen. 5. 24.
Gen. 6. 9, 18.
Gen. 8. 20, 21.
Gen. 12. 1, 5, 6, 7, 8.
Gen. 13. 18.
Gen. 15. 1.
Gen. 17. 1. & 18. 1.

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my Wayes, and not as the Nations walk; amongst whom thou liveſt) and be thou perfect: he alſo dwelt in the Land of the *Philiſtines*, but walked not after their wayes, for he planted a Grove in *Beerſheba*, and there worſhipped the Lord; and in *Moriah* he offered a Ram inſtead of his Son; and as he could not walk as the Nations did, who walked not in the Fear of God, nor joyn with them in their Worſhip, ſo neither could he ſo much as joyn with them in the burying of the dead Body of *Sarah*; but purchaſed the Cave of *Machpelah* of *Ephron* the *Hittite* for a Burying-place. And *Iſaac*, in whom the Seed was called, dwelt under *Abimelech* amongſt the *Philiſtines*, and joyned not with them in their Worſhip, nor yet in Marrying with them; but obeyed his Father *Abraham*, who had ſtreighly charged him not to Marry any of the Daughters of the *Cananites*; and alſo charged his Son *Jacob*, not to mingle in Marriage with the *Cananites*, which he alſo obſerved; and the Lord appeared unto him at *Beerſheba*, and he there built an Alter to the Lord, and called on his Name. And *Jacob*, or *Iſrael*, the prevailing Prince with God, in his ſojourning in *Padan-Aran*, and in *Canaan* alſo he dwelt, and followed not the Worſhips of the Nations, amongſt whom he lived, neither in their Worſhip (as we read of) nor in Marriage; but erected an Alter at *Shalem* in *Sichem*, and he built an Alter at *Bethel*, and ſet up a Pillar of Stone, and poured Drink-Offerings and Oyl thereon; and he and his twelve Sons, and their Families, dwelt in *Egypt*, under King *Pharoah*; and after he had been there ſeventeen Years, he dyed, but charged his Son *Joſeph*, To bury him in *Machpelah*, with *Abraham* and *Sarah*, *Iſaac* and *Rebecca*, and *Leah*: And we do not find, that although he lived in ſeveral Countries, that he worſhipped with the National People, nor could he give his dead Body to be buried amongſt them: And the like did *Joſeph* his Son. So as they could not joyn with the ſtrange Nations, or Nations that worſhip or ſerve ſtrange godds, that walked not in the Fear of God in

Ge. 20. 1,2. & 21.33, 34. & 22. 9, 13,14.

Geneſis 23.19, 20.

Geneſis 24.3, 4.

Geneſis 26.25.

Geneſis 28.1.2

Geneſis 32.28.

*Gen.*33 18,19, 20.

Geneſis 35. 7, 14,15.

Geneſis 47.28, 29,30, 31.

Geneſis 50.24, 25,26.

their Life time, so they could not give their dead Bodies to lay amongst them.

Secondly, *Moses*, the meek and great Prophet of God, worshipped the Lord on an Altar in *Rephidem*; and at Mount *Sinai* was the Law given forth, then the Altar of the Tabernacle was prescribed in the Mount, which was a moveable Altar, to go along with *Israel* in their Travels; and in the Law is mention made of several Altars, for several uses; an Altar of Earth, for Burnt-Offerings and Peace-Offerings; an Altar of Shittim Wood, for Burnt-Offerings; an Altar of Incense, &c. And after the Lord had brought the Children of *Israel* out of *Egypt*, into the Land of *Canaan*, which he promised to *Abraham* and his Seed; they were not to joyn with the National Worshippers, or serve other Godds; but worship and serve the Living God only, whom they knew: and whilst they continued obedient unto the Lord, in the separation from the false Worshippers, and kept the Laws, Statutes and Ordinances, given by *Moses*, the Lord was with them and amongst them, in *Moses*, *Josua*, and the Elders time, *Judg.* 2. 7, 8, 9, to the end: And when there arose a new Generation, that turned from the Lord, and so lost the knowledge of him, and turned to the false Worships of the Nations, and took them Wives of their Daughters, and followed other Godds; then the Anger of the Lord waxed hot against them, and he gave them into the hands of their Enemies oftentimes, *Judg.* 3. and when they cryed unto the Lord, he heard, and answered, and sent a Prophet to reprove them for their Back-slidings, *Judg.* 6. 8. and afterwards *Solomon* built the Temple at *Jerusalem*, for the People to worship in (*1 King.* 6. 38.) and (because of the great Idolatry of other Nations, about and amongst them, whereby *Israel* were often drawn away to serve their Godds) they were confined to the Temple-Worship, and there the Lord promised his Presence, if they continued in his Statutes; but *Solomon* went after other Godds, and took Wives of the Idolatrous Nations, and turned to their Godds and Worships; and then the Lord stirred up Adversaries against him, and was angry with him, and he rent the Kingdom from him, and

Ex. 17. 15. & 19. & 20. & 27. 1. & 30. 1.

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gave Ten parts thereof to his Servant *Jeroboam*, and the reſt to his Son *Rehoboam*, 1 *King.* 11. thus was *Iſrael* divided, and it was then the Duty of all *Iſrael* to worſhip at *Jeruſalem*. But *Jeroboam*, after he was King, would not obſerve what the Lord ſaid to him by the Prophet *Ahijah*, 1 *King.* 12. 38. but diſobeyed, and ſet up his falſe National Worſhip at *Samaria*, for his own ends, in order to draw the Peoples minds from the Temple Worſhip at *Jeruſalem*, and to fortifie himſelf in his new acquired, or rather given Kingdom; for he, for fear the People ſhould worſhip there (as indeed they (and he too) ought) he made two Calves of Gold, and ſet up one at *Bethel*, the other at *Dan*, and falſly called them the Godds which brought Iſrael out of *Egypt*, and it became a great Sin; for the people worſhipped them, and went not to the Temple, as they were commanded of God: And he made an Houſe of High-Places, and Prieſts of the loweſt of the people (ſuch as he knew being raiſed ſo by him would ſerve his Ends, and call the dead Images Godds, and his invented ways and worſhips the True Worſhip) that were not of the Sons of *Levi*, and therefore falſe Prieſts, and not of God's appointing or making: And he ordained Feaſts, Offerings, Sacrifices, Altars, &c. in ſome reſemblance of the Worſhip at *Jeruſalem*, thereby to pleaſe the People, and feed their Fancies with a doing ſomething in imitation of the Worſhip at *Jeruſalem*, and by offering upon the Altar there Burnt-incenſe, &c. and feaſting the people, that it became a great Snare, and Sin of Idolatry, and turned away their Hearts from ſerving the Living God, to ſerve Godds (or rather more properly no Gods) of Gold, and the Works of mens hands; and this very much provoked the Lord, inſomuch that whilſt *Jeroboam* the King and the People were at their invented Worſhip, at the Altar at *Bethel*, there came a Man of God, a Prophet out of *Judah*, and cryed againſt the Altar (the falſe Worſhip) and the King put forth his Hand, and ſaid, *Lay hold on him* (as many do in our dayes) and his Hand withered or dryed, which by the Prayer of the Man of God was healed and reſtored again, 1 *King.* 13. 1, to 10. Neither did *Jeroboam* ſet up this his Worſhip, as judging it in his Conſcience to be the true Worſhip of God; for he knew it was his own invented Worſhip, and deviſed Way, as is plain in 1 *King.* 12. 27, 33.

but

but rather politickly preſcribing a Way and Worſhip (like in ſome things to that at *Jeruſalem*) to keep the People from the true Worſhip, and to buſie their minds in an active way of Worſhip, by Prieſts of his own making, who would ſay or do any thing he would have them, their Places and Maintenance depending on him, and alſo, to ſtrengthen himſelf in his Kingdom; rather ſeeking his own Greatneſs and Preſervation, then the Honour and Glory of God, that had beſtowed ſuch a Kingdom and Dignity unexpectedly on him, and as the Author of ſo fair and gilded a Way of Worſhip, thereby wholy to allure and engage them to him, and his Idolatrous Worſhip; who having ſo ſinned againſt God, knew no other ſafety or ſtrength then the good will and number of the People: and ſeveral of the Kings of *Judah* and *Iſrael* were falſe Worſhippers, and againſt them and their ſaid falſe Worſhips ſeveral Prophets of the Lord bore Teſtimony, and reproved them; as did *Zechariah*, *Michaiah*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Malachi*, and ſeveral other Servants of the Lord, which kept the Law of God then, as we do now the Goſpel, and ſerved the Lord in their Generations, and knew him whom they ſerved, and could not forſake him and his Laws, to joyn with the Idolaters and falſe Worſhippers, that knew not the Living God; and for bearing Teſtimony againſt the falſe Worſhippers, and reproving them for their Will-worſhip, Idolatry, Sin and Wickedneſs, were Perſecuted, impriſoned, and ſome of them put to Death. And it is to be well obſerved, That not in all the time under the Law, when Sacrifices, Offerings, Temple-worſhip, &c. (as Types and Figures) were ſet up by the Command of God, none were lyable, or compelled (as we read of) to worſhip there but the *Jews*, and them that were of their Religion: So that the true Worſhippers were never Perſecutors in any Age, but falſe Worſhippers have ever perſecuted them that truly ſerve and worſhip God in ſincerity of Heart; therefore let not Perſecutors think, or look on themſelves to be true Worſhippers, true *Chriſtians*, whilſt they are in that Nature; and let them but ſeriouſly examine their Hearts in the Light and Spirit of Chriſt Jeſus, and they will know, that they find not acceptance with God in their own Services, nor Peace of Conſcience, and true Satisfaction of Soul in their Worſhippings, and that's the very

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Cause why they maligne others, and (*Cain* like) envy and persecute (sometimes to Death) them that are more Innocent, and that find Peace with God, and Acceptance in their worshipping.

Thirdly, The Lord having been thus worshipped before and under the Law, and having a further and another Way of Worship, in and by manifesting of the promised Seed to be clothed with Flesh, *John* 1. 17. (For the Law was given by *Moses*, but Grace and Truth came by Jesus Christ, who was the Substance of the Law, of all the Offerings, Sacrifices, Altar and Temple-Worship (which could not make perfect as pertaining to the Conscience) all which he ended by his Coming, and being offered up) a Body being prepared him to do the Will of the Father; and then Sacrifices of Righteousness, and worshipping God in Spirit and in Truth, ordained of God and declared by Christ; for when Christ came, he did not joyn with the publick Worship, but reproved them that drew nigh with their Tongues, and honoured God with their Lips, and their Hearts far from him, *Mat.* 15. 8, 9. (as many do now adayes) and told them, In vain they worshipped, that taught for Doctrine the Commandments of Men; and called them, Blind Leaders (*John* 7. 28. & 4. 23.) and he often went into the Temple (the publick Place of Worship for the *Jews*) and reproved them, and set up the true Worship of God (over all false worships) in the Spirit and in the Truth, which differed from the National Worships; and as many as came to the Gospel Worship, to worship God in Spirit, were separated from the *Jews* and *Gentiles* Publick and National Worships, and did often testifie against them in their publick Places, and reproved them in the Streets, and other Places, for which they were persecuted by Unbelievers and false Worshippers, that knew not God. And Christ Jesus being come (of whom *Moses* prophesied, and said, *Acts* 3. 22.) *He must be heard in all things*; and he being Head of his Church, its his Prerogative alone to establish the Worship and Order thereof, and he only hath Power in all Spiritual Matters, over his Body, his Church and People, who are obliged in point of Duty to obey and observe his Commands and Institutions, and not the Prescriptions of any other; for God never was, is, or will be worshipped acceptably

reptably any other wayes then in his own Will and Way. And Christ Jesus, for publishing the Everlasting Gospel, and setting up his Father's Worship, in Spirit and in Truth, by ending the Law, with its Ordinances, and Temple-worship, &c. and for testifying against Sin and Wickedness, the works of the Devil, and for all other his good Words and Works he was persecuted, and put to Death by the chief Priests, Elders, Scribes and Pharisees, *John* 8. 59. (a great professing people) even by such as professed the Messiah to come: Thus was the Just and Holy One, the Messiah, Christ Jesus, the Seed, the Son of God, and Saviour of the World put to Death by Wicked and Ungodly Men, who are of the Line of *Cain's* spirit, the seed of the Serpent, the Devil.

Peter and *John* went into the Temple, *Acts* 3. & 4. 1. (the place of Worship) at the time of Prayer, and preached Christ, which the Temple-Worshippers could not bear, but laid hands on them, whipt them, and put them in Prison (strictly charging them, *To Preach no more in the Name of Jesus*) the Priests being the chief Instruments, as also at the killing of Christ. *Stephen* a true Worshipper of God, (*Acts* 6.) was accused of many Falshoods, by men subborned, and false Witnesses, and brought before the Council of the *Jews*, false Worshippers; and he being full of Faith and Power preached Christ unto them; and withal told them, *Acts* 7. *That God dwelled not in Temples made with hands*; further charging them and their Fathers with persecuting the Prophets, and murdering of Jesus, for which he was stoned, and put to Death by the National Worshippers. *Paul* preached Christ in the Synagogues, *Acts* 9. 20, 23. for which the *Jews* took Counsel against him, waiting and watching at the Gate day and night (so great was their Envy) to kill him: And he and *Barnabas* preached in the *Jews* Synagogues at *Cyprus*, *Antioch*, &c. and the *Jews* persecuted them, and Banished them their Coasts, *Acts* 13. (as many of God's Servants are served in these dayes) And at *Iconium* they were also persecuted, and *Paul* stoned (near unto Death) by the professing *Jews*, and false Worshippers, for going into their Synagogues, and preaching Christ, *Acts* 14. And at *Thessalonica*, *Paul* (as his manner was) went into the Synagogues on the Sabboth dayes, and reasoned with them out

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of the Scriptures, that Jesus is the Christ, &c. *Acts* 17. and the Unbelievers and base people set the City on an Uproar against them (as such do now against God's Servants for preaching the same Christ) accusing them with turning the World upside down, and doing contrary to the Decrees of *Cæsar*, and troubled the City, and the Rulers (even as the Priests and worst of People in our Age do concerning us, whom the Lord hath redeemed from their Mouthes) And when *Paul* came to *Athens*, he did not joyn to the publick Worship, but his Spirit was stirred in him, seeing them given to Idolatry, he disputed in the Synagogues with the *Jews*, and in the Market daily with them that met with him; there certain Philosophers of the *Epicureans* and *Stoicks* encountred him, some calling him a Babbler, others a Setter forth of strange Godds (because he preached Jesus, and the Resurrection) and yet they themselves knew not the Living God. Thus *Peter* and several of the Apostles & Disciples, the true Worshippers, for bearing the like Testimony, were also persecuted, and some to Death.

Many more Examples might be mentioned of the true Worshippers of the Lord, even through Ages and Generations, recorded in the Scriptures, who knew God whom they worshipped, and could not joyn with the false Worshippers (yea, if National Worshippers) in their day, that knew not the Lord; but reasoned with them, and testified against them in their publick places, and else-where, as the Lord required them; and they were alwayes persecuted by the false birth of Religion, the false Worshippers and seed of Evil-doers, that knew not God, according to the Saying of the Apostle, *Gal.* 4. 29. *He that is born of the Flesh persecutes him that is born of the Spirit.*

And also, It may be seen in Histories and Books of Martyrs, that many have suffered Martyrdom because they could not joyn to and with the National and established Worships, then set up by men, and so forsake the Spiritual Worship, set up by Jesus Christ.

And as in former times, so in these dayes, the true Worshippers, who worshipped God in Spirit and in Truth, *Jo.* 4. 23, 24. (which is the Gospel-Worship, set up by Christ Jesus) cannot joyn (contrary to their Consciences and Understandings) with the National publick Worship, for which there is neither Command nor Example in the Scriptures of Truth for their Practice, Discipline, Manner of Worship and Worship it self.

And seeing it is of necessity to know God before he can be worshipped aright, and that none know the Father, but the Son, and him to whom the Son will reveal him, *Mat.* 11.27. if none then know God but by the Revelation of Christ Jesus, and that the national Worshippers say, *Revelation* (which it seems is the only way to know God) *is ceased*; then by their Doctrine it follows, *That the Knowledge of God is ceased*; and then in vain do men worship, for they worship they know not what: How then can we joyn with them in such a Worship, whilst they deny Revelation, & so worship an Unknown Godd? But we come to know God by the Revelation of Jesus Christ (1 *John* 4. 13, 14, 15, 16.) and therefore we worship him, and fear his holy Name; and for thus worshipping we ought not to be persecuted, especially, not by those that profess *Christianity*.

Fifthly, *Concerning our not Swearing, not taking off our Hats, and for Working on dayes (by some called Holy-days) we have also good Ground and Scripture Authority.*

First, AND first, for our refusing to Swear, we have plain and undeniable Scripture Proofs; 1st, from Christ Jesus, the Son of God, in whom we believe, *Joh.* 14. 1. who in his Sermon to his Disciples, preached and opened the glorious Work and Worth of the Gospel above the Law (though he came not to destroy the Law, but to fulfil it) *You have heard*, said he, *that it hath been said by them of old time, Thou shalt not Forswear thy self, but shalt perform unto the Lord thine Oaths*; *but I say unto you*, Swear not at all, *neither by Heaven, &c. but let your Communication be* Yea, yea, Nay, nay; *for whatsoever is more then these cometh of Evil*, Mat. 5. 17, 33, 35, 36, 37. And if men were not wilfully bind, and hardned against Truth, how could a Mouth be opened, much less a Hand lifted up against us (by the Professors of Christianity) for our Principles herein, seeing Christ (the Gospel-Law-giver) bids us not Swear at all, and him we are to hear and obey: And as they under the Law were to Swear truly, so we under the Gospel are to speak truly; for true Christians are as far to exceed the Jews, as the Gospel doth the Law, because of that Noble and Just Principle in them, which is to lead them and guide them into all Truth, (*John* 16. 13.) to speak and act truly altogether

together at all times and in all places; and then a Teſtimony to ſpeak the Truth anſwereth unto, and is (in the Ground) as valid as Swearing truly; & that which might be ſworn unto in the time of the Law, is now only to be confirmed by Confeſſion, Yea, yea; or Negation, Nay, nay: And as the *Jews* under the Law confirmed their Teſtimony to end Strife, Controverſie, &c. by Swearing, and bound themſelves by an Oath, ſometimes by Vows and Curſes; ſo the Chriſtians in the Goſpel and New Covenant, are bound in Conſcience by the Power and Law of Chriſt in them (which is a far greater Bond then Swearing) To do to all Men as they would be done unto, and to perform Equity and Righteouſneſs (in that Love which is the fulfilling of the Law) in the Sight of God and Man, without Swearing Oaths, which were but Figures of this inward Bond or Covenant, confirmed by the Oath of God to the Seed of *Abraham*, which the True Chriſtians are of, who witneſs the Subſtance and End of all Oaths without, and of Strife, Doubts and Variances that occaſioned the Oaths; for the requiring of an Oath ſuppoſeth Doubt or Unbelief in the one Party, which is no more to be pleaded for, then it is to be practiced in a true Chriſtian.

And we do affirm further for our Principle in this matter, That to Swear at all is againſt the Law of the Spirit of Truth that dwells in us, and is againſt the poſitive Command of Chriſt Jeſus herein, who ſaid, *Swear not at all*; and this fully and plainly excludeth all the Gloſſes and Pretences of all men whatſoever, who would take upon them to interpret Chriſt's Words and Meanings (as they ſay) in this, as if he meant not to bar taking an Oath before a Magiſtrate, or to end a Controverſie in a Suit of Law betwixt two Parties, &c. but as if he meant only forbidding Vain, Accuſtomary, and Unlawful Oaths, or Swearing; and ſuch like imagined Stuff many have writ about and pleaded for, which (if well conſidered) is no great marvel, For if they cannot believe in the Light that lighteth them, the Son of God, and his Covenant, how can they own his Doctrine and Principle in this or other things publiſhed by him, or by his Spirit and Authority. 2dly, From the poſitive Precept of the Apoſtle, *Jam.* 5. 12. who preached his Lord and Maſter Chriſt Jeſus, his ſame Doctrine againſt Swear-

ing, when he wrote to the Twelve ſcattered Tribes of the Jews, who by the old Law were allowed or commanded to Swear truly; but when they were converted to the Faith, and come to own and believe in Chriſt and his Doctrine, then they were oblieged and commanded not to Swear at all, no not to Swear truly it ſelf, but to ſpeak the Truth, their word Yea to be Yea, their word Nay to be Nay; for the Apoſtle ſeeing (may be finding) and foreſeeing, that theſe converted *Jews* and *Iſraelites*, becauſe of former Precepts & Cuſtoms in the Law (which they had been under) might uſe or plead for ſome ſort of Swearing (like People now, who argue for Swearing before a Magiſtrate) contrary to Chriſts Command, therefore he puts a greater weight then ordinary upon this Doctrine, as if the concernment thereby had exceeded his other Doctrine, in ſaying, *But above all things, Swear not—by any Oath*—Neither do we read that any of the other Apoſtles uſed the like Doctrine to the converted *Gentiles* at *Rome*, *Corinth*, *Epheſus*, *Galatia*, *&c.* againſt Swearing, there being no ſuch need to them that were not oblieged by the Law to Swear in any reſpect. So here are two plain Scripture Proofs for our Principle and Practice herein; and when any can produce Scripture in the New Teſtament, to prove (ſo plainly) their Practice of Swearing, in Goſpel-dayes, before a Magiſtrate (which they call a lawful Oath) or yet before any other, or upon any occaſion whatſoever, to be lawful, and allowed of, or commanded by Chriſt or his Apoſtles, who are the Authors of the Book called the New Teſtament, then we may give further Anſwer, or write more about it; but till then, they (eſpecially they that profeſs Chriſt, and ought to obey his Command) ought not to blame us, much leſs to perſecute, fine, or impriſon us for obeying the Command of Chriſt, and obſerving the Doctrine of his bleſſed Apoſtle *James*.

3dly, As Swearing was thus forbidden by Chriſt and his Apoſtle, ſo the primitive *Chriſtians* obſerved the ſame accordingly: For the Biſhop of *Smyrna* (a Martyr for the Truth) refuſed to Swear, ſaying, *That he was a* CHRISTIAN; ſo it ſeems the Primitive True *Chriſtians* did not Swear; and as his Anſwer importeth, when they urged him to Swear, he uſed no other Argument to reſpond or ſhew his refuſal, but to ſay, He was a Chriſtian, that thereby his Perſecutors might

might know, That he would not Swear because he was a Christian, as by that Profession, bearing Testimony against Swearing, or breaking the Command of Christ: Hereto agree several old and eminent Writers; as also, the Testimony of divers Martyrs and Sufferers under the Papal Power in *Peiedmond*, *England*, *&c.* who bore witness to our (and the true old) Christian-Principle herein. Bishop *Gawden* bore the like Testimony, and said, "Amongst false Christians Oaths are not to be "regarded, and amongst true Christians there was "no need of them. *William Thorp*, his Testimony herein was, said he, "It is a Sin to Swear well. *W. Brute* also testified and affirmed, 'That no Chri- "stian ought to Swear. And so discend to our Times, since the Lord hath called us to be his People, our Principle in this (as in all other things) agrees with the primitive Christians, being like-minded with them; for if we should Swear, and break Christ's Command, his Light would condemn us, as the Apostle *James* said, lest ye fall into Condemnation. Hereby it appeareth, That our refusing to Swear proceedeth from sufficient Ground, Christ's Command, the Apostle's Doctrine, and the Primitive Christians Practices; so that it is Matter of Conscience to us, not to Swear at all. And because it is urged against us, *That hereby we are incapable to serve the King & our Country.* To which we say, we make not our selves incapable, but we are made incapable by the Law of the Land, that requires that of us which Christ has forbid us to give; and seeing we live under such Rulers and Magistrates as profess Christianity, and the Scriptures to be their Rule to believe in, and to walk by, we desire them to excuse us in this matter, and well to mind *Peter*, and the Apostles Answer to the Persecuting High Priest and his Council at *Jerusalem* (who had imprisoned the Apostles, and streightly charged them, to Preach no more in the Name of Jesus *We ought to obey God, rather then men*, said they; and not seek to compel or persecute us because we cannot, we dare not Swear, nor take an Oath, either to serve in Offices, or upon Juries, or giving Evidence; though we are wil-

Jerom, *Chrysost.* *Ambr.* *Origen.* *Act. and Mon.* Bish. *Gawden.* *Wil. Thorp*, *Wil. Brute.* *Acts* 5. 29.

willing and ready to ſerve in any Office or Place meet for us, and which we are capable of, & faithfully to perform the ſame; as alſo, to give in Evidence by ſpeaking truly, ſo as that we may not break Chriſt's Command, or ſtain our Conſciences through Diſobedience. And for a further Teſtimony of our Sincerity herein, we further ſay and declare, That we are content to ſuffer as much for not Serving truly, and for not Speaking and Evidencing truly, as thoſe that are Perjured or Forſworn; for we hold our ſelves as much (yea more) oblieged by affirming or ſpeaking Truth by our word Yea, and Nay, as others do by Swearing truly, or performing their Places by an Oath. And if this ſufficeth not, then we muſt needs ſay, Its hard to perſwade men of a contrary mind to us herein (until they come to own and believe in the Truth, Chriſt the Light, and then they will (with us) be like-minded with us) that what we ſay, affirm and witneſs is really Truth, or truly ſaid and done, ſeeing they themſelves are often doubtful of the verity of what is ſworn or teſtified upon Oath, by ſuch as worſhip with them, and are of the ſame Opinion with them, and hold it (as they do) lawful to Swear; for ſeveral times, neither the Swearers, nor the Matter ſworn, is believed by the Magiſtrate; for men of good Fame are called and depended on for the trueſt Evidence: So that it appeareth, That its not the taking of a bare Oath (ſimply conſidered as an Oath) which oblieges to perform or evidence and ſwear truly, but rather the Honeſty and good Conſcience of the Party; which proves the Performance from a Principle within, and not from a formal Oath: & then we ſay, Why ſhould not a man as well be believ'd in ſpeaking truly, as ſwearing truly; ſeeing all that ſwear cannot be believed, there being ſo many Perjured & Falſe-ſworn?

Secondly, For not taking off our Hats (which are part of our Bodily Garments, and put and placed upon our Heads, to keep them warm and dry, as the reſt of our Garments are for the other parts of our Bodies) and ſo not Honouring mens Perſons, with pulling them off, which (it ſeems) troubleth and diſtaſteth the minds of ſome men, that ſeek the Honour below, in order to content and ſatisfie the Pride and Ambition; for curteous and good-natured men contemn and diſregard it, looking upon it (at beſt) but an Alamode

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Complement of a late Edition, and rather become a Fashion in our Country, a National or general Custom, then any absolute matter of Duty or Necessity: And besides, it would be no hard thing to prove the use of National or general Customs to be incongruous with and dissonant unto the Life of a true Christian, who is not to be fashioned unto the World: 1 *Pet.* 1.14. so that the not putting them off (to answer the Will, a lofty part in man) is also Matter of Conscience to us; for God knows our hearts, that its done in the Cross of Christ Jesus, and not in Contempt of Authority, or mens Persons bearing Rule; For we dare not Respect Persons, & act contrary to the Apostles Doctrine, who said, *Jam.* 2. 1, to 11. *If ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors:* to this agrees Christ's Saying to his Hearers, *John* 5.41,44. *How can ye believe which receive Honour one of another, and seek not the Honour that comes down from God only?* and we do not read in the Scriptures, that of all that were brought, or voluntarily went before Kings, Dukes Governours and Magistrates, that any were commanded to put off their Hats or Bonnets; nay, *Nebuchadnezar* was not offended (as we read) with the three Children for their Hats, *Dan.* 3. 21. for they were cast into the Fire with their Hosen and Hats——Doth not the *Turk* mock at *Christians* for putting off their Hats, & shewing their bare Heads? Is not this a Reproof to *Christians*, that Persecute, Fine and Imprison for not putting off the Hat to them, because they have not the Hat-Honour, and Hat-Respect, which they cannot say is the Honour from above, which Christ commandeth to seek?

Thirdly, For Working or Opening our Shops on the Week-dayes, called Holy-dayes, we have this to say, which, though little, yet may suffice a moderate man, and will a true *Christian*; We find (*Exod.* 20. 6.) the Law allowed Six Dayes in the Week to Work or Labour on, and neither Christ nor his Apostles did ever forbid it, nor yet ordained any such dayes as Holy-days to be kept and observed, by the Churches in the Primitive Times. And the Apostle *Paul* in his Epistle to the *Romans*, saith, *Rom.* 41. 5, 6. 'One Man esteemeth one Day above another, another esteemeth every Day alike; let every man be fully perswaded in his own Mind: he that regards a Day, regards it unto the Lord; and he that regards not the Day to the Lord, he doth not regard it.

And

And he also said, They should not judge one another about such things. And seeing that neither the Apostles, nor the Councils, in their dayes, made any such Decree or Law, for observing such dayes; have not therefore these Decrees and Laws been made by the Pope and his Councils since the Apostles dayes? And who shall be observed, the Apostles, or the Pope, judge ye? So that there being no Institution of such dayes by Christ, his Apostles, or Primitive Councils; why should we suffer or be persecuted, for following our lawful Labours and Callings thereon, especially by such as are called Christians.

AND thus Reader, in this foregoing occasioned Treatise of the several Branches of our beforementioned Sufferings, we have used brevity, in regard divers of our Friends have published much already to the same purpose, yet we cannot be altogether silent at this time, Prudence prompting us to put this much to publick view, for no other Cause and End, than (so far) to vindicate our Principles and Practices by the holy Scriptures of Truth, Practice of Primitive true Christians, *and other good Grounds and Reasons, as that thereby it may plainly appear to any Sober and Moderate Man, that we suffer Innocently, not for Evil-doing, and that our Persecutors are the more culpable, and so much the more for that they profess the Scriptures: And notwithstanding their thus Unjust, Unchristian-like Usage and Persecuting of us, we purpose and resolve in the Lord God, That the Powers and chief Rulers of the Nations, (as hitherto, so hereafter also) shall never have more against us, than* Nebuchadnezar *had against* Shadrach, Meshach *and* Abednego, Dan. 3. *and* Darius *against* Daniel, Dan. 6. 4. *to the end; for* Daniel *and the Three Children were Faithful to the Kings of* Babylon *and* Medes, *as their Accusers acknowledged, who sought Occasion against* Daniel, *but confessed they could find none, except concerning the Law of his God, which was his Worship and Religion.*

THE END.